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# America

February 18, 1950

Vol. 82, Number 20

NATIONAL CATHOLIC WEEKLY REVIEW

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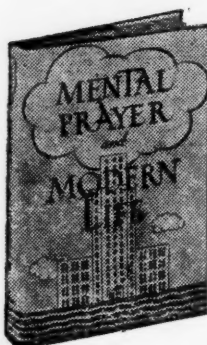
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### Federal aid: fierce battle looming

Don't be surprised if the closed "executive" sessions of the House Committee on Labor and Education, now under way, erupts into an explosion on Federal aid to education. In comparison, last summer's controversy will look like an early skirmish preluding the outbreak of full-scale war. Supporters of the new Barden bill are girding for the attack. For example, the January, 1950 issue of the *Journal* of the American Association of University Women carries an editorial lining up the AAUW completely on the side of Paul Blanshard, Bishop Oxnham, Protestants and Other Americans United, and the Scottish Rite Masons, Southern Jurisdiction—the 100-per-cent enemies of justice to children attending nonpublic schools. The *Journal's* editorial goes so far as to say that if Congress adopts the Thomas bill—which merely permits individual States to use Federal funds to reimburse Catholic parents for the costs of bus rides to parochial schools—the American Association of University Women will then have to carry its opposition to such use of public funds into the various State legislatures. The AAUW, in other words, is out to repeal State laws which do token-justice to all children. The editorial even accuses the National Education Association of compromising the principle of "separation of Church and State" by its willingness to accept the Thomas bill. The NEA *Journal* for February, 1950 carries an article on "Wall of Separation," by J. Harrt Walsh, which ought to reassure the ladies that if the NEA is "compromising," it is merely facing the political realities. Mr. Walsh's propaganda, "documented" à la Blanshard with legal citations wholly favorable to his case, insists 1) that the Government has a right to regulate nonpublic schools because (it seems) they serve a "public purpose," but 2) nonpublic schools deserve no public support—he never gets around to the Everson case and its approval of publicly-financed bus rides for all children—because (it seems) they serve a wholly "private purpose." If this sort of pressure mounts, it will probably succeed in killing all Federal aid to education. This will prove only one thing: anti-Catholic pressure-groups are more interested in hampering the Catholic Church than in helping American education.

### Are you doing anything about it?

Considering the intensity of opposition to Federal aid, even in the form of bus rides, to children attending nonpublic schools, one might wonder whether the individual Catholic is taking this controversy seriously enough. *The issue is not bus rides: it is whether parochial schools, and indeed Catholic churches, belong in this country.* Protestants themselves are becoming alarmed at the anti-religious movement that is gaining momentum in the United States. Dr. F. Ernest Johnson, professor of education at Columbia University and executive secretary of the Department of Research and Education, Federal Council of Churches of Christ, told 1,000 members of the Washington (D.C.) Ministerial Union on January 30:

It was a rather startling discovery for me when I saw how naturally this attitude ["Business is business"] arose out of an education that was content

## CURRENT COMMENT

to produce a secular literacy combined with a complacent illiteracy with respect to religion. The fact that our Protestant churches have hitherto so largely accepted this situation without concern only serves to point up the extent to which this secularization has invaded the church itself.

More and more Protestants are beginning to feel that if the public school is going to be completely secularized, maybe the parochial school is the only solution. We Catholics decided generations ago that it was. Our people are more devoted to our parochial schools than ever before. But are you doing anything to prevent the secularized public schools from achieving a virtual monopoly of education through legislation such as the Thomas—and much more, the Barden—Federal-aid bill?

### Too too colossal!

At Rome on February 2 a baby boy was born to actress Ingrid Bergman and movie director Roberto Rossellini. It seemed an open case of double infidelity. Both of them, though already apparently validly married, had taken steps to get legal dissolutions of their previous marriages. Miss Bergman had filed for a "mail order" Mexican divorce from her husband, Dr. Peter Lindstrom of Hollywood. Mr. Rossellini had acquired a civil annulment of his own marriage in Austria. The baby's birth was seized upon as first-class "box office" publicity by the American movie industry. The producers of the new Bergman-starred, Rossellini-directed movie *Stromboli* saw a suggestive parallel between their movie script and the private life of their starring actress. They reportedly planned to release the movie concurrently with the publicity surrounding the baby's birth. The public has been confronted with large ads that are meant to leave no doubt about the actual love drama that was being enacted behind the sets of the fictional *Stromboli*. But thanks to the moral sense of the majority of Americans, this underhand publicity scheme is well on the way to failure. Mercy and forgiveness for supposed sinners is thoroughly Christian. The use of an adulterous, home-wrecking love to glamorize a product for sale was a bit too much. Within three days of the *Stromboli* publicity break a significant number of religious groups, both Catholic and Protestant, and several censorship boards throughout the country had called for a ban on the movie. Theatre owners and group operators in some cities had already declared their intention not to show *Stromboli*. After all, Hollywood can go just too too colossal!

### **Lewis does it again**

To the coal miners John L. Lewis may be an asset, but to the labor movement he is at the moment, as he has been for the past decade, its heaviest liability. There was not the slightest excuse for transforming his dispute with the coal industry into a showdown fight with President Truman. From such a struggle the miners can hope to gain only temporary benefits. In the long run they are certain, together with the whole labor movement, to suffer heavy losses. Here is why. When 370,000 miners quit work on February 6, they forced President Truman to use the emergency machinery of the Taft-Hartley Act. That means ultimately a petition for an injunction. Mr. Lewis, remembering the fine imposed by Judge Goldsborough in 1948, has admittedly maneuvered very shrewdly to nullify the President's appeal to the courts. He knows that the Government lacks the power, by injunction or otherwise, to force an *individual* to work for a private employer. He is vulnerable only if the Government can convince a court that the *union* is responsible for the strike. Judge Goldsborough decided in 1948 that Mr. Lewis knows how to communicate orders to the miners by employing "a nod, or a wink, or using a code." As a result, Mr. Lewis has been very careful to keep his skirts clean. Whether he has been careful enough, the courts will soon decide. If he has not, he has lost the fight at the start. If he has, he will win a battle and lose the war. Should an injunction be denied, Mr. Lewis will gain his immediate objective. By forcing the public to its knees, he will win his strike. In the process, however, he will reveal the impotence of the Government. Only a blind man can fail to see what that means. It means that the Congress will take action to ensure that no labor leader ever again has the power to defy the President and endanger the general welfare. As Mr. Lewis was primarily responsible for the Smith-Connally Act and the Taft-Hartley Act, so will he be responsible for whatever repressive legislation grows out of the present conflicts.

### **UE-IUE showdown at General Motors**

The exact date has not yet been set, but on February 2 the National Labor Relations Board announced that within thirty days it would conduct an election to determine the bargaining agent at five electrical plants of General Motors. Some 27,500 employees are involved. This will

be the first major test between the party-line United Electrical Workers (UE) and the anti-Communist International Union of Electrical, Radio and Machine Workers (IUE-CIO). Most observers agree that IUE will sweep General Motors. They look for much closer fights at Westinghouse and General Electric, especially the latter, where James B. Carey, temporary head of IUE, has accused management of siding with the Communists. Whether there is anything to these charges or not, it is a matter of record that GE is observing a peculiar sort of neutrality in the UE-IUE struggle. In a recent advertisement, the company said:

We believe that what each side advocates would result in the long run in substantially the same thing for our employees, our company and our country. In this day and age the ideological ignorance revealed in that statement seems to us as dangerous as it is inexcusable. Some kind friend ought to take aside the top brass of GE, including L. R. Boulware, vice-president in charge of industrial relations, and tell them the facts of modern life.

### **Women and night employment**

The Senate has already taken care that the proposed Equal Rights for Women amendment to our Constitution is not to be so construed as to mean that women can be deprived of the protection afforded them by special legislation in their behalf (Am. 2/11, p. 542). A recent study of women employed in night work by the hotel and restaurant industries, made by the Women's Bureau of the U. S. Bureau of Labor, shows how hard it is to secure accurate data about the special needs of employed women. The Bureau investigated conditions in Atlanta, Indianapolis and Hartford. A large proportion of the women considered night work a real hardship. They complained particularly of long hours, lack of sleep, interference with their family duties and their dislike of returning home in the dark. On the other hand, a fairly large number preferred night work. Some found that it was not so strenuous as day work, and the surroundings were more agreeable. Many women worked at night because they had no alternative. The report concluded that more study was necessary before proper legislation could be framed to protect women from the hardships and hazards of night work. Practically all of the States already have legislation limiting the hours of labor of women, but the standards of both legislation and administration vary.

### **Expensive potatoes**

In the spat over the decision of Secretary of Agriculture Brannan to dump part of the 1949 surplus potato crop, the National Potato Council let slip an embarrassing admission. In a strongly worded protest, it charged that dumping would "place the entire farm program in an untenable position in so far as public opinion and good will are concerned." With other critics of the Secretary's move, it suggested that the surplus be given to industrial plants. Though the Council was rightly exercised over public reaction to dumping, Mr. Brannan—

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who is himself deeply dissatisfied with present congressional policy regarding perishable farm production—was not to be deterred from his course. On February 3, he ordered dumped 25 million bushels of lower-grade surplus potatoes. He said that industrial plants would take them all right, but only if the Government agreed to pick up the transportation tab. That little item, he added, would cost \$15 million more than to dump the spuds. (Strictly speaking, the potatoes will not be dumped; they will be painted blue and sold to farmers for feed and fertilizer at a penny a hundredweight.) Before the public blows its top, it should realize that the bill for the potato-support program amounts to a mere cool \$500 million over the past seven years, and that it will be much smaller for the 1949 crop than it was in 1948. That year potatoes cost the taxpayers—in addition to high prices at the grocery store—only \$225 million. The 1949 crop will certainly not cost over \$160 million and may even cost much less. Even the bitterest critic of the present farm price-support program must admit that, compared with the cost of supporting wheat, or corn, or cotton, this is “small potatoes.” It’s an awful lot, but its *only* money. Anyway, to dump surplus spuds instead of soaking them in gasoline and burning them is surely a big step forward. Maybe next year shall have progressed to the point where we can just leave the things in the ground. Maybe.

### **Jessup on Indo-China**

On February 8 the U. S. announced its recognition of Bao Dai's Government of Viet Nam. In a recent statement foreshadowing this action, U. S. Ambassador-at-Large Philip C. Jessup, currently on a fact-finding tour of the Far East, pointed out that such recognition could not be interpreted as approval of continued colonialism in Asia: “Any move in Indo-China will be inspired by our desire to support the independence of Viet Nam.” Dr. Jessup's remarks were opportune. At the moment the efforts of the Western Powers to win over the Asiatics are being hampered by a carefully planned Soviet propaganda drive. The issue, as the Soviets would have the peoples of Asia see it, is *colonialism* (represented by the West) versus *nationalism* (represented by Russian-sponsored “independence” movements within the countries of Southeast Asia). With the shift in cold-war emphasis from Europe to Asia the immediate ideological battleground is Indo-China. There France has granted a degree of autonomy to Bao Dai, a prelude toward the evolution of a totally independent state. Russia has in turn recognized the “nationalist” movement of Ho Chi-minh, in rebellion against Bao Dai, and has intensified the political and military revolt with the fanfare of propaganda. The effect has been to arouse suspicion of the motives of the Western Powers. Dr. Jessup's declaration of American intentions should help allay the suspicion, but something more than words is needed. Dr. Jessup himself recognizes that “urgent” action is necessary if Southeast Asia is to be saved from communism. Our Ambassador-at-Large feels that the situation needs quicker action than the Point Four Program can provide.

Surely, a fact-finding mission can have only one purpose—to uncover the facts with a view to action. Some immediate stop-gap aid is essential to Indo-China until a long-range plan for bringing assistance to Southeast Asia can be devised.

### **Good deeds with profit**

We reported last month both Latin America's need for a greater abundance of food and some small North American steps taken toward overcoming that need (AM. 1/14, p. 427). Now, in an article devoted to Nelson Rockefeller's International Basic Economy Corp., *Fortune* magazine for February tells of one more American effort to provide parts of Latin America with “more food more efficiently produced.” IBEC, operating since 1947, has its present fields of enterprise in Brazil and Venezuela. In vast Brazil, IBEC is set up as a risk-taking, profit-paying venture that will serve to stimulate large-scale *local* emulation. Blazing the way for future native concerns, it has organized and run at a profit a mechanized farm-service company renting out, at a fee, scarce modern farm equipment. It also operates a paying hybrid-seed company, storage equipment for grains, and less profitable hog farms. Venezuela presented different opportunities because of that nation's smaller size. There IBEC set out to organize large-scale food-producing and marketing concerns that are to be turned over to Venezuelan control after a period of ten years. These Venezuela projects, it seems, have not enjoyed the same success as those in Brazil. Farm and dairy products, fish supplies and wholesale marketing of foods have to some extent been improved through IBEC's efforts. In the short period of its idealistically conceived Latin-American endeavors this Corporation has pointed out a way for numerous Latin-American men of wealth to help develop their own regions humanely and profitably if they will only dedicate their possessions to promoting similar basic developments. This calls for an understanding of the fact that wealth brings responsibilities as well as privileges.

### **Canada's constitutional tangle**

On January 10-12 Canada's ten Provincial Premiers met with Prime Minister Louis St. Laurent in the Dominion-Provincial Conference. Their task was to come to some agreement about ways of amending Canada's Constitution. Our northern neighbor is a federal union of Provinces which share political authority with the central or Dominion Government. It was so constituted not by the votes of its own citizens but by an act of the British Parliament, the British North America Act of 1867. That Act makes up the major part of Canada's Constitution. For a long time the British Parliament has shown itself willing to grant Canada complete autonomy. It has already made successive grants of self-rule until now only one great requirement of independence is lacking to the Dominion: the right to amend its own Constitution. The Prime Minister wants the Dominion Government to petition Parliament to transfer this power to Canada. But the Dominion Government, in which the Provinces are represented much as the people of our



States are represented in Congress, hesitates to ask for the power of amendment until an agreement is reached by the central and Provincial governments on their respective roles in the amending process. Naturally enough, advocates of "Provincial rights" (the Canadian equivalent of our "States' rights") do not want to see the central Government invested with too much power to transform the constitutional division of powers between the central and Provincial governments. This struggle over what the Provinces consider their own self-protection was the burden of discussions at the Dominion-Provincial Conference. The same issue is attracting a good deal of attention in the Canadian press. It may be taken for granted that the Canadian people have given *implicit* consent to the British North America Act of 1867 as their Constitution. But when a procedure as fundamental as that of the amending process is being transformed, is it enough to leave the question to legislative bodies and special committees? Must not the proposals of the Dominion-Provincial Conference, now being worked out in detail by a special committee, be submitted to popular ratification? Canadians are today raising questions as fundamental as those we decided in our own constitutional beginnings in 1787-1788. It will be interesting to see how they decide them, and on what principles the discussion is carried on.

#### **Church and Labor in Canada**

The labor pot is boiling again in Canada's Quebec Province. Whether it boils over or not will depend on what steps the Premier of the Province, Maurice Duplessis, may take in the next two months to break up the 2,500-member Canadian Brotherhood of Policemen. Under the Province's labor laws, public-service employees may not affiliate with national or international unions. They are not allowed to strike. The CBP has accused the Quebec Government of attempting to smash the union by passing bills banning even inter-city affiliation. Four such bills were passed last year—in Quebec City, Three Rivers, St. Hyacinthe and Cap-de-la-Madeleine. Guy-Merrill Desaulniers, the union's hard-fighting young labor lawyer, argued against the passage of the Cap-de-la-Madeleine bill. Yet it went through. Then last summer the Brotherhood held its convention at Valleyfield and resolved to resist any further attempt to smash it. At the same time the convention passed a constitutional amendment declaring that henceforth its actions would be guided by the social doctrines of the Church as outlined in the Papal encyclicals. This action won the joint approval of the Catholic bishops of the Province. Rev. Pierre Trudel, appointed chaplain to the union by Most Rev. Joseph Charbonneau, Archbishop of Montreal, reportedly pledged the Church's support to the union's resolutions. The alleged reason for M. Duplessis' apparent determination to smash the Brotherhood is his fear of Communist domination. In view of the union's other resolutions this would seem to be for the present a vain fear. If the dispute is not amicably settled within the next month or so, we may witness another blowup like the asbestos strike of last summer. (AM. 4/23/49, p.104),

when 5,000 miners, with support from the clergy, defied Provincial authority in what the Government had branded as an illegal strike.

#### **Lodge amendment**

We barely sneaked into last week's issue a summary of the proposed constitutional amendment whereby the President would be chosen by electoral votes split in proportion to the popular vote in each State (AM., 2/11, p. 540). Having passed the Senate, this proposal must pass the House before it is submitted to the State legislatures for ratification. As the margin of Senate approval was slender—only 3 votes more than the 61 required for a two-thirds majority—the Lodge amendment may run into trouble in the House. Everything will depend on whether the Republicans, on second thought, decide to protect themselves from what could be great Democratic advantages resulting from the change. The Democrats, under this amendment, would continue to control nearly all the electoral votes in the Solid South, though these might not go into the national Democratic column. Elsewhere, in States where both parties poll heavy votes, the popular votes would be split. Mr. Taft contended that under such a system Bryan would have defeated McKinley (a fellow-Ohioan) in 1900. Twenty-three Republican Senators sided with the chairman of their policy committee; only 18 with Senator Lodge. The chief argument for the amendment is that under it the electoral vote would directly reflect the popular vote. But this may not always be desirable. Presidents could more easily be elected by slim electoral pluralities. Our present system *steps up* the popular majority into a higher electoral majority, so as to leave no doubt about who is out in front. The amendment would count any popular vote proportioned to as little as one-thousandth of an electoral vote in any State. Will this not encourage third parties? As for "minority" Presidents, the reform would open the door wide by requiring a plurality of only 40 per cent of the electoral total for victory.

#### **Another crisis in Paris**

The latest French political crisis, caused by the resignation of the Socialist members of the Cabinet, is something special. Up till now the coalition which has governed France since 1947 has managed, however precariously, to stick together. In this way, though cabinets might come and cabinets might go, the Socialists, Popular Republicans and Radical Socialists were always able to muster a majority in the Assembly. The decision of the Socialists to dissolve the partnership means that for the first time since the war France will have a *minority* government. Premier Bidault intends to carry on, but how long he can survive, even if the Socialists pursue a middle course and do not go into opposition, is an open question. On some issues Léon Blum's Socialists are bound to vote against the Government. When that happens, the Bidault Cabinet will fall. Already General de Gaulle is demanding an election. It is hard to see how the test, with its grim possibilities of civil strife, can be postponed very much longer.

## WASHINGTON FRONT

There are people in Washington (too few, however) who sit down and look out on the rest of the country with amazement, not unmixed with discouragement. Their state of mind was aptly described by the Archbishop of Canterbury just recently. He said that the troubles bothering Britain—its election campaign, the dollar shortage, and the rest—are like the games of children playing in the sand on the seashore in comparison with the real problems of the atomic age.

Among the few people with a sense of proportion in the capital are national newspaper columnists, a mere handful of them, whose words of warning apparently go unheeded. Among them, too, are a few members of Congress. Senator Brien McMahon, chairman of the Joint Congressional Committee on Atomic Energy, is one of them, because he knows a lot of facts he may not reveal. Another is Senator Millard E. Tydings, strategically placed as chairman of the Senate Armed Forces Committee and a member of both the Senate Foreign Relations and the Atomic Energy committees. Senator Vandenberg is a third who sees today's crisis in its full dimensions.

The first two of these three Senators have recently spoken from the forum of the Senate to the whole country—with the profound emotion our chaotic world should evoke. Few others in Congress are of the stature of these three, who are not "political" Congressmen. Senators McMahon, Tydings and Vandenberg, at least, feel the full sweep of the catastrophic rush of events.

To paraphrase the Archbishop of Canterbury, all the apparently "big" things that occupy the public mind—John L. Lewis and his coal strike, the atomic-energy spies, the coming elections . . . Ingrid Bergman—are child's play. To those whose memories go back ten years, the state of mind of our nation and of the world today resembles nothing so much as that of the nation and the world in 1936-1939. We knew then that trouble was brewing, but we sought escape in domestic squabbles that had very little to do with events that were plunging the world into the nightmare of World War II.

Nobody yet has come up with a promising plan to save humanity. Perhaps that is because we do not yet realize that it is not merely Britain or China or America that is in mortal danger, but humanity itself. We almost welcome crises like coal strikes because they distract us from thinking about the colossal threat of atomic warfare. The few observers who have taken the measure of the instant threats facing us seem mostly to be concentrated in Washington. They have little hope of being heard.

This much is certain. If humanity as a whole is to be saved, we will all have to be saved together—not country by country. Otherwise we will all perish together.

WILFRID PARSONS

## UNDERSCORINGS

Fordham University, New York, from April 10 to 15 will offer for the second time its "Practical Course for Prospective Missionaries." The course consists of lectures, discussions and museum work in the fields of anthropology, sociology of the missions, primitive religion, missionary hygiene, and missiology. There is no charge for the course. Lodging can be obtained at minimum prices. Address: Rev. J. Franklin Ewing, S.J., Fordham University, Bronx 58, N.Y.

► Some people lose face. Some people just get a red one. Amongst the latter, we. On December 17 we chronicled here the award of the Poverello Medal to Alcoholics Anonymous by the College of Steubenville, Ohio. On January 21, in a burst of amplification, we revealed that it had actually been received (on behalf of AA) by Sister M. Ignatia of St. Thomas Hospital, Akron. In doing so, we fell over both feet, successively: 1) we made Sister Ignatia a Franciscan; she is actually a Sister of Charity of St. Augustine; 2) we said that St. Thomas Hospital had set up an AA ward; in reality, it has an alcoholics ward in which the AA philosophy is used to rehabilitate alcoholics. With apologies all round, we bow ourselves off an embarrassing scene.

► Harry B. Kies, since 1937 assistant director of the Institute of Social Order at Rockhurst College, Kansas City, Mo., received a citation on January 31 from Very. Rev. John B. Janssens, General of the Society of Jesus, commending him for his service to the Institute. The citation was presented at a dinner, which Bishop Edwin C. O'Hara and Mayor Kemp of Kansas City attended. ► In his column, "Town Talk," for January 26, George W. Stark of the *Detroit News* paid tribute to the late Father Michael I. Stritch, S.J. (died Dec. 31). Father Stritch had been teacher of classics, 1888-1892, and of philosophy, 1906-1912, at Detroit College, the predecessor of the University of Detroit. Said Mr. Stark:

He was one of the early and more understanding minds that observed and trembled at the growing crisis between capital and labor. He gave special conferences to Detroit industrialists on the encyclical of Pope Leo XIII, *The Condition of Labor*, especially its provisions on the duty of management. The late Walter P. Chrysler, adds Mr. Stark, attended and highly endorsed these talks.

► On February 5 died Bishop James T. O'Dowd, 42, Auxiliary of San Francisco, as the result of injuries received in an automobile accident. His companion in the car, Rev. Henry Lande, 53, pastor of St. Alphonsus Turibius Church, Suisun, Calif., was also killed. Bishop O'Dowd, as diocesan superintendent of schools, was a recognized authority in the field of education. R.I.P.

► The Communist Government of Czechoslovakia has promulgated a law to compel priests to reveal confessional matter, writes Max Jordan, NC News Service correspondent, from Switzerland, February 4. C.K.



## Our standpat atomic policy

At the close of Secretary Acheson's historic press conference on February 3 in which he made what amounted to a declaration of cold war, reporters asked him two leading questions. Was the State Department considering an approach to international control of atomic energy other than the Baruch plan? No, Mr. Acheson replied, the conditions under which it was drawn up remain unchanged and no new plan has occurred to the Department. Was the Secretary considering the appointment of a citizens' group to study the problem of atomic control? No, replied Mr. Acheson, he doubted the necessity for the Government to create an outside group.

Mr. Acheson's replies reveal a standpatism on atomic control that is dangerously and deplorably defeatist. What is worse, his reply to the first question about a "new look" at the problem of atomic control is open to serious challenge on a question of fact. Is it true, as he contends, that the conditions under which the Baruch plan was drawn up remain unchanged? Walter Lippmann, in his syndicated column released three days before Mr. Acheson's statement, called the Baruch plan "obsolete and impracticable" precisely because conditions have changed so radically since it was first elaborated. Said Mr. Lippmann:

It is really not good enough for us to stand before the world and our own consciences on a plan and a policy which are manifestly and demonstrably obsolete and impracticable. No offer of money, no protestations of our good faith, no beating of our breasts about the horrors of the hell-bomb, will be a substitute for a deep effort of mind to think out fresh proposals based on the actual fact that now there are two atomic powers in the world, and no longer only one. If we persist in saying that the old plan is still our plan, we shall now lay ourselves wide open to the charge, not only from the Russians, but from our friends all over the world, that we are not seriously interested in any plan.

Mr. Lippmann wants the Acheson-Lilienthal Committee reconvened, or something like it established, to re-examine the whole atomic problem "in the light of what has happened since 1946 and in the light of what we know now that we did not know then."

Without passing on Mr. Lippmann's serious charge that the Baruch plan is obsolete, we can register our strong approval of his call for a new Acheson-Lilienthal Committee. We have long been convinced that the UN majority proposals based on the Baruch plan should be re-examined by a new committee. But even that is not all we need in the present emergency.

Someone has said that the problem of the atom will never be solved at the level of the atom. The Federation of Atomic Scientists, comprising 1,500 men and women, most of whom worked on the atomic project, put it this way in a formal statement on February 4: "The United States has sought atomic agreement separate from other related issues. It seems necessary now to seek a solution within a much broader framework."

The Federation urged President Truman to establish a nonpartisan commission of natural scientists, political

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scientists, economists and foreign-affairs experts "to examine our whole policy and to make a fresh start, looking toward a policy which offers some real hope of breaking the present stubborn deadlock."

The Federation's proposal is strikingly similar to the one we made editorially last year ("Toward an atomic policy," AM. 7/30/49, p. 476). We added clergymen. Someone should be on hand to challenge the idea, too prevalent today, that moral considerations have no place in "military and political" deliberations.

We know that the Administration pondered our original proposal and did not consider it feasible at the time. It still seems to be of the same mind. Senator McMahon, in his now famous Senate address of February 2, noted that "some observers . . . have argued that a board should be appointed . . . to take a 'new look' at the entire control problem. . . ." He brushed the suggestion aside, however, in what we considered less than convincing fashion. Mr. Acheson's reply to the same proposal was even less convincing.

Mr. Lippmann's charges deserve serious consideration. Their implications are serious. The H-bomb cannot be controlled if the A-bomb cannot be controlled. If the Baruch plan is "obsolete and impracticable" we must seek another way to control these new weapons. Mr. Lippmann's charges should be accorded an impartial, nonpartisan hearing "by a group of competent public men enjoying the confidence of the American people," appointed by the President and called the Citizens Commission on Atomic Policy.

## Unparalleled world chaos

Human history has probably never before laid upon the shoulders of statesmen a burden so titanic and embarrassing as the one our leaders now have to carry. From a military point of view, what strikes the observer most powerfully is "the open end of Asia."

In March, 1947, just in the nick of time, we evolved a military policy to save as much of Europe as was free. At that time Europe was on the verge of collapse. Militarily, it faced two deadly perils: the external threat of invasion by the Red Army (especially in Turkey and Greece) and the internal threat of violent revolution (especially in France and Italy), fomented and possibly supplied with arms from Russia.

Yet free Europe still possessed sturdy political and economic potentialities. From a century of experience, its peoples knew how to conduct their political and economic affairs. What they desperately needed were firm barriers against aggression, so that they could reconstruct their

national societies in peace. The Truman Doctrine erected the barriers. Our monopoly of the atom bomb then put us in a position to tell the Russians to stay out of Turkey and Greece—or else. We told them, and they stayed out—for whatever reasons.

Meanwhile, of course, the United States had to pour billions of dollars into Europe to prevent the decimation of populations by hunger, cold and disease, and to make possible the rehabilitation of national political and economic systems. By 1948, through the Marshall Plan, we re-orientated and increased our economic assistance so as to bring about, if possible, a thriving, cooperative, self-sustaining European economy by 1952. To a lesser degree, even this more ambitious plan has worked in the nations where it was allowed to operate.

In Asia, however, we have meanwhile suffered nothing less than the total loss of the subcontinent of China. French Indo-China, Thailand, British Malaya and Burma lie now within easy reach of the victorious Chinese Red Army. To the west of Red China's neighbors lies India; to the south, Indonesia; to the east and northeast, the Philippines, Formosa and Japan.

Why have we been so helpless in China? The first answer, of course, is that China itself has been so helpless. Against whom? The Russian Army? No. China fell before the Chinese Red Army, aided by Japanese armament taken over by Russia in Manchuria and transferred to Mao. What we have finally and at great expense succeeded in doing in Greece we have dismally failed to do in China—help a friendly government to put down rebels armed from the outside by Russia.

Our China policy has been wholly inadequate. Yet no one can deny 1) that China had a full-scale civil war on its hands when World War II ended, a rebellion waged on and off for over a quarter of a century; 2) that China had never been a unified national society, like the nations of Europe; 3) that a "Truman Doctrine for Asia" would not have fitted the civil-war situation there; and 4) that an additional "Marshall Plan for China," even if China had a government capable of administering it, would have put a fearful strain on our then dislocated economy.

Today, the military situation of the United States vis-à-vis Russia is completely changed. Russia, it seems, has the atom bomb. Through the alleged treason of Dr. Klaus Fuchs, British nuclear scientist, or independently, it either now has or will before very long have the hydrogen bomb. So our A-bomb monopoly on which the 1947 Truman Doctrine and the 1948 Marshall Plan were ultimately based has no counterpart today.

Then why build the H-bomb? The only sensible reason is to cancel out any possible Russian superiority in armament, lest she develop a "Stalin Doctrine" to hurl at us. This stalemate, of course, leaves the Chinese Red Army free to overrun China's southern neighbors. Possibly, in the short time in which we may have a much larger stockpile of A-bombs than Russia we might invoke an Asiatic Truman Doctrine to keep the Chinese Red Army within China.

If we should do that, we should still have to pour bil-

lions into India, Pakistan and Afghanistan—and probably into Japan and the Philippines—to build up a parallel in Asia to the comparatively strong wall of the Atlantic Pact countries in Western Europe. We might start with a billion dollars now. But the cost would grow into many billions.

If this is the only way to prevent a third World War, let's take the plunge—right now. People who hesitate to make the sacrifices involved scarcely deserve to survive.

## Moral price of survival

The heart of the problem so forcibly thrust on our attention by the H-bomb is not only one of control of atomic weapons; it is the more fundamental problem of preventing a war between the Communist world and the free world. At the present moment Russian communism is firmly entrenched in Eastern Europe and is riding high in Asia. Overtures for a peace settlement with the Soviets just now offer no great hope of anything but the kind of false promises and subterfuges of which the world is weary.

Yet the cold war cannot be allowed to drag on indefinitely. Otherwise we shall resemble the European nations in 1936-39 when Hitler went from strength to strength while nation after nation fell into his hands like ripe fruit. Europe was paralyzed by fear, yet unable to shake off the lethargy and the ancient prejudices that in the end made war inevitable. A settlement there must be. Russia must be brought to terms with the free world if our civilization is not to perish in an H-bomb war. And they must be terms that the free nations can accept and still remain free.

Such a settlement can be reached only if Russia is confronted by a free world so united in strength and purpose that it represents a growing force with which the Soviets will have to reach an understanding or find themselves at last completely overmatched. Only thus can we lead from the strength that will compel the Soviets to respect our freedoms.

The beginnings of such a unity have already checked the westward march of Russia in Europe. Much remains to be done in Europe, but everything remains to be done in Asia. Upon the United States, as the nation which first produced atomic weapons and exceeds all other nations in wealth and power, lies the onus of leading the way to the unity that alone can stop Communist aggression.

In his Senate speech of February 2, Senator Brien McMahon called for a greatly strengthened Voice of America to dramatize for the world our peaceful purposes and our will to world freedom. The Senator's demand may be justified, if it is a question of penetrating the Iron Curtain. But there is no need for any Voice of America to tell the leaders of the free nations about our peaceful purposes and will to world freedom. Those leaders have a very keen eye upon America, and know pretty well what is going on here. The difficulty about beaming the Voice of America toward them is that you

cannot dramatize the undramatic, much less can you beam the beam in your own eye.

To dramatize the basic truths on which every free society is built means to dramatize our democratic practices—not phrases from the Declaration of Independence. The colored peoples of Asia and Africa, still smarting under or but lately released from white imperialism, will have to learn from the way we live at home that Americans mean what they say about the “equal dignity of all men as creatures of God.” We shall have to dramatize our realization that the white minority of 800 million does not regard itself as the God-ordained rulers of the billion and a half non-whites who constitute the majority of people in this world.

Last week's *AMERICA* carried a letter to the Editor telling how New York's Harlem was a scandal—a stumbling block—in the way of American efforts to ally France and Germany on the side of democracy. On the other hand, the action of Archbishop Ritter of St. Louis in opening all his parochial schools to Negroes in September, 1947 (*AM.* 10/4/47, p. 6; 10/18/47, p. 57) brought a letter from South Africa telling how it gave a setback to Communist propaganda there.

Race discrimination in the United States is only one—though in these times perhaps the most important—handicap in our search for moral leadership. It directly denies the principles on which we expect the free nations to unite. It turns away from us the 400 million people of India and Pakistan, the 76 million in Indonesia, the 175 million Africans. The cold war will not be won simply by the abolition of racial discriminations in this country; but it will hardly be won without it. And no other single act of ours could so dramatize the essential issues of the world struggle of today or so bind to us the millions whom we need in Asia and Africa. It is a good test of our willingness to pay the moral price of survival.

## *Reservoir of Christian hope*

It is news, and it is welcome news, when scientists find it necessary to appeal to the moral sense of the nation.

This is what happened on February 4, when Prof. Samuel K. Allison, director of the Institute for Nuclear Studies at the University of Chicago, expressed his own frank opinion. “I am appalled,” said Dr. Allison, “to hear talk of the hydrogen bomb as just an improved piece of machinery. . . . After all, we are a nation with a sense of morality. This is a moral issue . . .”

Yes, we are, by and large, a moral nation. Yet to exactly what extent? How deep, how sure are our moral resources when we are confronted by the need of making a moral decision of this magnitude?

Almost more terrifying than the bomb itself is the generally baffled air of the American public when the entire world is looking to us for our decision. It is hard to say which phase is the more disturbing: popular apathy and apparent inability to grasp what we are really up against, or the hysteria and demoralization that prevail when imaginations are finally stirred.

This sense of bafflement, this perplexity, this inability

to take other than a merely emotional approach, is the direct result of the decay of religious and moral teaching, of the continual erosion that materialistic subjectivism has worked in our nation's moral fiber. “The greatest change I find in the United States since my last visit,” remarked a distinguished Japanese educator recently, “is the widespread weakening of moral standards.”

Yet mere lamentation is of no avail. The present is the time for all citizens who have a clear sense of good and evil to do what they can to restore and strengthen our sanity, to stabilize our emotions and clarify our thinking. If we must face such a crisis, let us face it as mature men, not as children.

No fear is more demoralizing than an hysterical fear of death. No conviction is more apt to restore courage and tranquillity to the soul, even when walking in death's own shadow, than the conviction that death, after all, is not the most dreadful of all evils.

In time of crisis more men and women will be found to share that conviction than we are likely to suspect in the piping days of peace. The greatest military mistake Hitler ever made was occasioned by his inability to understand how the people of Britain would prefer being bombed to death by German planes to the disgrace and slavery that would follow compliance with his demands.

If this is true for the patriot, it is doubly true for every convinced Christian. For we know, with the certainty of natural reason, with the certainty of all God's revelation and the supreme certainty of the Resurrection, that no H-bomb in creation can destroy a human soul. Strange anomaly, that we Christians who today are asserting the sanctity of human life on earth in the face of the abortionist and the mercy-killer, at the same time maintain that the supreme values are those of life eternal, and that all human policies and decisions must ultimately be judged by the immutable standards of such a life. Yet that anomaly is only apparent, since it is the immortal in man that lends such significance to his temporal years.

What is true of one man's fate is true of the whole human race, even were the worst possible forebodings to be realized and all humanity exposed to destruction. In one instance as in another, the pivotal truth remains that we can afford to risk all on earth, if that is the only way by which we can save the liberty of our own souls. After all, as *AMERICA* said on August 18, 1945, the Providence of God, not the schemes of man, will finally set the time for ending the earthly sojourn of the human race.

Much is said, and correctly said, to the effect that the Russians can better afford to face the risks of vast bomb destruction than can the Americans. Nevertheless, when it comes to the absolute choice of life or death, those of us who have retained our faith in God and His teachings possess a hope that is lacking to the boldest materialist. Let those of us who have such a hope in life everlasting make every effort to impart it to our entire country. No matter how tremendous the cause for alarm, we are not and we never will be intimidated. This quiet certainty that we can save our lives by dying is a weapon as mighty in its own way as the H-bomb itself.



## Federal aid, IV: Church-State issue

Robert C. Hartnett, S.J.

IN PREVIOUS ARTICLES (AM. 1/7, p. 405; 1/14, p. 436; 1/21, p. 466) discussing the current issues involved in Federal aid to education we have limited ourselves pretty much to the arguments in favor of extending bus services to children in nonpublic schools. We have, indeed, pointed out that the real issues do not revolve around bus transportation at all. They revolve around the place of nonpublic schools in the American system of education.

It is time to take up the arguments *against* extending bus services to all children. The most formidable of these arguments has to do with "separation of Church and State" under our Constitution. There are, however, several less formidable but frequently heard objections. Let us address ourselves to them first.

### "THE CAMEL'S NOSE"

The objection is often raised that Catholics are using their demand for bus transportation just to get the "camel's nose" under the tent. According to this argument, our long-range designs go much further than bus rides. We really aim to get complete public support of parochial schools. Under such circumstances, many people seem to feel that the place to put a stop to *that* is right now, when all we are asking for is bus transportation.

The first thing to notice about this argument is that it ignores existing legal embargoes on general public support of parochial schools. We could not get such support even if we wanted it. State laws and constitutions in every State except Vermont explicitly prohibit the use of public funds for "sectarian" education. These laws date back to the pre- and post-Civil War periods. Catholics could never get any public funds to support their parochial schools through State legislatures. If they did, the legislation would be struck down by State courts.

Before any so-called "drive" for general public support of parochial schools could make headway, the people of the States would have to revise their State constitutions rather radically. Even if this happened, public support of "sectarian" education would quite clearly run afoul of recent decisions of the Supreme Court of the United States. Anyone who thinks Catholics look forward to a complete change in our entire constitutional system on this issue is letting his imagination run away with him.

The odd thing about this argument is that the people who use it profess to be so wonderfully democratic. What their argument amounts to, however, is this: they are afraid that *gradually* the people of the States might change their minds about the justice of their present

*In the following analysis of the old bugaboo—"What would Catholics do if they should become a majority in the U. S.?"—Father Hartnett picks up the argument on Federal aid to education which was temporarily broken off in the issue of January 21. A fifth article will appear soon. The complete series is available as Federal Aid to Education (see page iv).*

treatment of parochial schools. One thing is certain: parochial schools will never get a dime of public support until the majority of adult American citizens in some State think they deserve it. If this time should ever come, wouldn't it be only democratic to let them decide the question for themselves? Are the opponents of aid to parochial-school children *afraid* of the processes of democracy? They really should, to my mind, feel ashamed of themselves for using this "camel's nose" argument, because it bespeaks an attempt to keep the people from deciding the issue in a democratic fashion.



In any case, what kind of argument is it to say: "I won't concede to you *today* what you may have some right to, because you *may* in the *future* ask for something I believe you have no right to"? Imagine wage negotiations in industry being carried on in that way.

There never would have been *any* wage increases throughout human history.

The issue is not what we *might* conceivably ask for some time in the *future*. The issue is whether children attending parochial schools do or do not have a valid claim with respect to publicly-furnished bus transportation *today*.

But just to put this objection in its proper perspective, let me assure our non-Catholic friends that Catholics are by no means agreed on what they *would* ask in the way of public support of parochial schools, *if* the time should ever come when such support was made available to them. There is a very strong feeling, among both laity and clergy, that we would have to sacrifice too much of our educational freedom to get public support. The question, as a matter of fact, is very seldom discussed. The possibility of getting general State support of parochial schools is far too remote to make it worth while to discuss it. We like to point out that other democracies—Canada, Great Britain, and especially the Netherlands—provide public support of sectarian schools without any of the dire consequences predicted for such an arrangement in this country. Our main interest in this arrangement, however, is to show how flimsy are objections to our getting the minor assistance allowable under the American constitutional system.

Another objection often raised is put in these terms: "I object to having *my taxes* used to support a religious system in which I do not believe."

This argument strikes me as so individualistic that I

am surprised people with any respectable social philosophy allow themselves to use it. When an individual pays taxes to either the State or Federal governments, the money thus collected is no longer *his* taxes. They belong to the political community—the city, State or nation. They may be spent for any *public* purpose adjudged to be necessary or useful for the general welfare. If this argument had any validity, Catholics should have been the first to use it many years ago. The taxes they pay are used to support school systems which teach doctrines deeply offensive to Catholics on religious grounds. Teachers, not only in State universities but in public high schools, teach atheism, agnosticism, relativism in morals; they pooh-pooh the inspiration of Sacred Scripture; they mock at miracles. Catholics do not complain about the use of their *individual* taxes to pay for education of that type. We may complain on moral grounds. We object to what we think is morally or religiously erroneous, when it is taught under public auspices, as we have a perfect right to do. But we do not put the argument on the ground of *individual* taxes.

Protestants themselves do not use this argument in Canada, Great Britain or the Netherlands. Why is it such a favorite here? There is surely no injustice where a group gets only a *properly proportionate* share of public funds to support their own religious education. What makes any non-believer think that it is *his* tax money which goes to support institutions in which he disbelieves? Does the money have his name on it?

#### CATHOLIC DOCTRINE ON CHURCH AND STATE

The alarm against giving Catholic children any public assistance has been sounded by those who fear that such assistance may help Catholics to become a majority in the United States. They fear, from what they have heard about Catholic doctrine on the relations of Church and State, that if Catholics ever became a majority they would deprive their non-Catholic fellow-citizens of religious liberty.

We must admit that some Catholic writers have given ground for this fear. It is high time to dispel it.

Before the question had been given much attention in this country, the late Monsignor John A. Ryan provided a little arsenal of objections to our theology on Church-State relations by what he wrote in *The State and the Church* (1922). He said that if we became a majority we would have to put limits on the exercise of religious liberty by Protestants and others. More recently a writer in *Civiltà Cattolica* (April, 1948), Rev. F. Cavalli, S.J., took the same line. Certain statements of the Spanish bishops have caused similar alarm.

It would be idle to pretend that this position does not grow out of certain traditions in Catholic teaching. It has also grown out of certain historical situations which deeply influenced the teaching. But the confusion is really not quite so bad as it is often made out to be. It is just as possible to draw from Catholic teaching a set of principles about Church-State relationships much more in accord with American democratic principles.

Protestants often say: "We are not concerned so much

with what you would do, as a matter of policy, if you became a majority, as with what your doctrine would require you to do."

That's a perfectly reasonable position. Let us try to meet it.

What would our doctrine require us to do? The best answer to this question in English, so far as I know, is Dr. J. Pohle's article on "Toleration" in the *Catholic Encyclopedia* (N. Y., The Encyclopedia Press, 1913, vol. XIV, pp. 763-773). This is really a very long article, by a very well-known German theologian. For some reason, perhaps because it is not entitled "Church-State" (a title under which the Index to the *Encyclopedia* has practically nothing), it seems to have escaped notice in the midst of the charges and counter-charges about the Church's teaching on its relations with the State.

Yet this article deals with the problem in exactly the kind of terms Americans want it dealt with. Dr. Pohle himself lived in a country—Germany—of mixed religious groups. Throughout his article he insists on the duty of the *State* to protect the liberties of its citizens. Written from the point of view of the duties of the State, the article contains such statements as these:

Since the modern State can and must maintain towards the various religions and denominations a more broadminded attitude than the unyielding character of her doctrine and constitution permit the Church to adopt, it must guarantee to individuals and religious bodies not alone interior freedom of belief, but also, as its logical correlative, to manifest that belief outwardly—that is, the right to profess before the world one's religious convictions without the interference of others, and to give visible expression to these convictions in prayer, sacrifice and Divine worship.

The modern constitutional state adopts as a basic principle, not merely tolerance towards the various religious bodies, but complete religious freedom; this principle finds its truest and most consistent expression in the United States of America (p. 765).

Since the State may not pose either as the mouth-piece of Divine Revelation or as the teacher of the Christian religion, it is clear that in regard to matters of religion it can adopt a much more broadminded position than the Church, whose attitude is strictly confined by her teaching. *The ethical permissibility, or rather the duty, of political tolerance and freedom of religion is determined by historical presuppositions and concrete relations; these impose an obligation which neither State nor Church can disregard* (italics added).

*When, for example, several religions have firmly established themselves and taken root in the same territory, nothing else remains for the State than either to exercise tolerance towards them all, or, as conditions exist today, to make complete religious liberty for individuals and religious bodies a principle of government* (p. 769, italics added).

Under modern conditions, such as exist in the United States, Dr. Pohle insists not merely that the State *may* but that it *must* protect the religious freedom of all its citizens. This Catholic doctrine may also be found in



Jacques Maritain's *The Rights of Man and Natural Law* (Scribner's, 1943):

But with respect to the State, to the temporal community and to the temporal power, he [man] is free to choose his religious path at his own risk; his freedom of conscience is a natural, inviolable right.

The Rev. George H. Dunne, S.J., in his pamphlet, *Religion and American Democracy* (America Press, 1949, p. 43) has recently cited an outstanding Catholic canonist of the early twentieth century—Rev. F. X. Wernz, S.J., one-time Father General of the Society of Jesus—as having written that

American Catholics . . . have not the slightest desire to substitute for these advantages [of religious freedom] that "protection" by the State which in Europe has so often meant the oppression of the Church.

Rev. John Courtney Murray, S.J., editor of *Theological Studies*, has in the past several years published long studies in that journal in support of the same position.

The upshot of these citations is that the position of Monsignor Ryan, of the *Civiltà Cattolica* article and of the Spanish bishops is by no means the Catholic position on Church and State. One can at least say that at present no one Catholic doctrine on Church and State, applicable to all countries in the same way, is in complete possession of the field. The Church's main interest, as it is her basic principle, lies in maintaining her own freedom from political domination. One need only look abroad to see why.

This much is clear: there is no agreed-upon Catholic doctrine which requires that Catholics, should they ever become a majority in the United States, must curtail the religious freedom of their non-Catholic fellow-Americans.

As to what Catholics would do under such circumstances, the most official statement is that made on January 26, 1948 by Archbishop John T. McNicholas, O.P., as chairman of the Administrative Board of the National Catholic Welfare Conference. The statement, called "The Catholic Church in American Democracy," categorically declared:

We deny absolutely and without any qualification that the Catholic Bishops of the United States are seeking a union of Church and State by any endeavors whatsoever, either proximate or remote. If tomorrow Catholics constituted a majority in our country, they would not seek a union of Church and State. They would, then as now, uphold the Constitution, and all its Amendments, recognizing the moral obligation imposed on all Catholics to observe and to defend the Constitution and its Amendments.

Nothing could be clearer.

Protestants and others who make out that they are "alarmed" about the prospects for religious liberty should Catholics ever become a majority fall into a curious inconsistency. On the one hand, they keep asserting, as if they had conducted Gallup polls on the subject, that the ominous drive for power and the threat to American free-

dom comes from the Catholic hierarchy. The Catholic laity, they keep telling us, are not at all in sympathy with the political ambitions of the bishops. If this be true—if the bishops are seeking political power and the laity dislike their ambitions—then why on earth are the critics of the hierarchy so alarmed about a Catholic majority? That majority will consist 99.9 per cent of Catholic laymen and laywomen. If the Catholic laity have no ambition to discriminate against their non-Catholic fellow-citizens, where's the difficulty?

## Belfast mission to non-Catholics

Charles Keenan, S.J.

FOR THE REDEMPTORIST FATHERS to propose a mission to non-Catholics in Belfast, Ireland, might well sound like proposing a Christian mission to Moslems in Mecca. It is not as if the Belfast Redemptorists did not already have plenty to keep them busy. To their great church in Clonard Street every Thursday between 3 and 10 P.M. come fifteen to twenty thousand people for the novena services to Our Lady of Perpetual Succor—yes, *thousands*. The rest of the week, the fathers can occupy themselves with three divisions of the Holy Family Confraternity for men and boys, whose membership is close to ten thousand, and with the eight thousand women and girls in the Confraternity of Our Lady.

But the Redemptorists turned an apostolic eye upon the more than three hundred thousand non-Catholics in Belfast who did not come to Clonard. They knew these people pretty well; and they knew that the approach to them was not likely to be easy. Clonard stands in the middle of one of Belfast's battle-grounds. The sound of rifles, pistols and machine-guns penetrated its quiet cloisters during the years of the Orange pogroms against Catholics. One of the lay-brothers was shot dead at a window of the monastery in 1920. Nevertheless, the Fathers believed that there was enough reason and sense of fair play amongst their non-Catholic fellow citizens to make the experiment of a calm and logical exposition of Catholic truth worth trying.

Last fall I talked with Father Daniel Cummings, chosen by the Superior of the monastery as one of the pioneer missionaries. If the others—Fathers O'Loughlin, Coogan and O'Riordan—were of the same caliber, the Superior chose very wisely. Father Cummings, a dark-haired, medium-built, active young man, born and reared in Belfast, grew up in a non-Catholic section of the city. He speaks with the authentic Belfast accent and idiom, and served in World War II as a chaplain in the British Army. This latter experience was an important asset in dealing with Belfastmen, whose loyalty to the Bible is equaled only by their loyalty to the King. Father Cummings believes intensely in the mission. He believes, too,

that underneath the outward crust of anti-Catholic feeling, caused mainly by sheer ignorance of the Church, the average Belfastman is a reasonable and a kindly person. Having lived twenty years in Belfast myself, I am quite willing to agree thoroughly with him.

The first mission was held in the Lent of 1948. Advertisements were placed in the four Protestant papers. Headed "A Mission to Non-Catholics," they set out the proposed order of time for the special Sunday evening services, which would be held half an hour after the close of the regular Sunday evening devotions. The order of time was:

1. Answers to Objections against the Catholic Church
2. Hymn "Lead Kindly Light"
3. Readings from Scriptures
4. Talk on Questions about the Catholic Church
5. Hymn "Nearer My God to Thee"
6. The "Our Father"
7. Final Hymn

It was arranged that of the two Fathers appointed to conduct the first mission—Fathers O'Loughlin and Cummings—one would give a short explanation of Catholicism each night, and the other would answer objections and questions handed or mailed in.

As the church was cleared after the ordinary devotions on the first Sunday night of Lent, the Fathers waited rather nervously to see how many would come. Fifty or perhaps a hundred, they thought. Well, at least it would be a beginning. When Father Cummings went up into the pulpit at 8:30, he found himself facing a congregation of some twelve or thirteen hundred non-Catholics. The average attendance for the six Sundays of that Lent proved to be 1,350. The mission drew capacity crowds.

To one who knows the bitterness that haunts the streets of Belfast that fact is in itself astounding. The Redemptorists might have expected anything—a riot, a bomb through a window. Such things were not unprecedented in the city. I don't think anybody expected those hundreds of non-Catholics interested in knowing what the Catholic Church was all about.

The sermons were simple and clear: the necessity of religion; the need of a teaching Church as well as the Bible as the rule of faith; the meaning of the various objects one could see around the interior of Clonard Church; the Mass and the Eucharist.

Then the questions came in. Father Cummings lent me a sheaf of them. One thing struck me instantly: they were nearly all doctrinal questions, or questions about Catholic religious practice. After being wearied by American Protestant church dignitaries who seem to think that advancement of Christianity consists in keeping Catholic children off public-school buses, it was a relief to see questions about the certainty of salvation, the Real Presence, the infallibility of the Pope, the veneration of the Blessed Virgin, the role of Christ as the unique Mediator between God and men, etc. These were people worth talking to. If they opposed the Church, it was because they felt that the Church was misinterpreting the Word of God. Here are a few sample questions that were submitted:

Christ died for our sins, according to the Scriptures. Then why suffer in Purgatory when the Redemption is paid?

In last week's talk you said that you could not know here on this side of the grave that any person could be sure of eternal life. Please explain St. John 5:24 and St. John 3:36 in this connection.

Is a member of the R. C. Church forbidden to read the Bible? If so, why?

In I Tim, 2:5 God's Word declares that "there is but one mediator between God and men, the man, Christ Jesus." Why then do members of the R. C. Church ask the intercession of certain saints or the B. V. Mary in heaven?

Why are Roman Catholics not allowed to enter another church?

Purgatory crops up a number of times in the questions, as well as the supposed prohibition against reading the Bible. One writer was scandalized at seeing a couple of priests drinking too much. The matter of "money for Masses" bothered a number of questioners. While there was a quota of "crank" and crazy questions, the tone of the majority was that of sincere inquiry.

Since the Fathers could not possibly cope with all the questions submitted during the evening services, they set up a special display of Catholic Truth Society pamphlets on doctrinal and apologetic subjects. Those attending the mission bought them in large quantities. With a great deal of energy and enterprise the Redemptorists had printed as a pamphlet a selection of the questions submitted, plus answers to them. They placed two thousand of these on tables at the end of the church on the last night of the mission, and invited all present to help themselves to them. Not a copy was left on the tables.

Another mission was held toward the end of the year; and on December 26—not the most favorable night in the year for attracting people to church—1,200 people showed up for the closing services.

During 1949 the Fathers held a series of "Question Times" in the church on Sunday evenings at 7 P.M. and 8:30 P.M. While not confined to non-Catholics, they were well attended by them. Questions were often submitted by post, so that the questioner might hear the answer the next Sunday evening. The latest series of these Question Times ended January 7, 1950.

While it is hard to assess the value of these missions to non-Catholics, I cannot but feel that the Redemptorist Fathers have set on foot a movement of the highest importance for Belfast and the whole of Ireland. Without a doubt, the Fathers would feel that their efforts had been worth while if they brought only a few souls to the light of the faith. I do not think that they look for any large-scale conversions among their Protestant fellow citizens. It is not easy to see Belfast as a Catholic city in any near future. (At present it is about twenty per cent Catholic.)

Apart from the conversion of non-Catholics, the Catholic Church in Belfast stands to gain from these approaches to non-Catholics. The tragedy of Belfast is the corruption of civic amity by a politico-sectarian bigotry not easily matched elsewhere. Yet there was a time when Catholic-

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Protestant relations in the city were on a different footing. When Grattan's Parliament convened in Dublin in 1782—the first independent Irish parliament in two centuries or more—the Belfast City Council sent a petition to it, asking for relaxation of the penal laws against Catholics. When the first Catholic church in Belfast—St. Mary's, still standing—was opened in 1783, the Irish Volunteers, non-Catholics all, turned out a guard of honor for the occasion.

If some such friendly relations could be re-established, Catholic life in Belfast would be vastly healthier. It is not easy to be a good Catholic when profession of the faith brings one face to face with suspicion, hatred and discrimination at every turn. The full Catholic life is not a private or sacristy affair; it must overflow into the public life of the community. Yet the thousands of Catholics who nightly throng Clonard church know that they count for practically nothing in the public life and policies of the city. The politicians who hold their power through exploitation of sectarian bigotry have seen to that. And in doing so, the politicians are debasing Protestantism into mere No-Popery. A Catholic diocesan official to whom I spoke told me that this was having a very bad effect on the moral tone of the city, and that Catholic life, lived in that atmosphere, has also suffered.

## Bud inspects the hierarchy

*John LaFarge, S.J.*

WE CAN THANK THE PEDDLERS of anti-Catholic mythology for stirring up curiosity about the Catholic Church. So I was not surprised when my good Bible-Belt friend Bud Humphrey expressed a desire to know more about this Catholic hierarchy concerning which he had heard so much of late.

"You'd like to know how they look and how they function?" I asked.

"Precisely," he said. "I want to know what gives those fellows the stranglehold they seem to wield over you Catholics. I know a lot of it is hidden stuff, but I think I'm smart enough to sense some of the secret of their fascination."

Since I had never thought of the hierarchy in the role of serpent charmers, I was somewhat intrigued myself, and offered to cooperate. "Tomorrow is Sunday," I said. "If you will attend the eleven o'clock Mass at one of our city's many beautiful churches, that of St. Charles Borromeo, on West 141st Street, you will find your wish gratified. The hierarchy will be there in person."

The church was pretty well packed when we arrived, but through the kindness of the pastor I found for my friend a corner whence he could peek directly at the event—a solemn pontifical Mass.

The Redemptorist Fathers, then, in stretching out a hand to non-Catholics are opening the way to a better understanding between Catholic and Protestant in Belfast. They are breaking down a barrier that the years have erected—a barrier that has kept men from knowing their fellow men; a barrier behind which fear and hatred could feed on ignorance and grow daily stronger. It may be many years before the barrier finally falls—it has taken a century and a half to raise it to its present height—but the work has been begun.

In Belfast is the key to Ireland's future; and the key to Belfast is the relation of the Catholic minority to the Protestant majority. At present, apart from such efforts as those of the Redemptorists, relations between minority and majority are almost devoid of reason. They are conducted by slogans, somewhat as politics in parts of our Southern States is conducted under the slogan of "white supremacy." If one holds that there is no hope of ever reaching mutual understanding between Catholics and Protestants in Belfast, why then, let us, like Shakespeare's Richard II, sit upon the ground, make dust our paper, and with rainy eyes write sorrow on the bosom of the earth. A most unprofitable venture. But if there is a way to better days in Belfast, I think the Clonard Fathers have found it.

*How do the Negroes of the United States react to a Catholic bishop of their own race? Father John LaFarge, S.J., former Editor-in-Chief of AMERICA, formed his own impressions of the profound reasons why they showed themselves so enthusiastic when Bishop Kiwanuka visited New York. He records these impressions in an imaginary conversation.*

"How much of that is hierarchy?" inquired Mr. Humphrey, as the cross-bearer followed by red-robed acolytes began to file into the church.

"Not that yet," I explained. "Just wait."

I saw that Bud was feeling a bit uneasy over the lights, the white albs and green copes and chasubles, the pealing organ and Latin liturgy. A couple of missionaries in white woolen robes and adorned with crucifixes did not add to his composure. Finally came another figure—with miter and crozier—of rather short stature, extremely poised and dignified. "That's the hierarchy," I said.

"My Lord," gulped Bud, "he's black!"

"Sure, he's black," I whispered. "Would you expect the Vicar Apostolic of Masaka, in East Africa, a native of Uganda, to be anything but black?"

Bud was too greatly occupied with his thoughts, eyes and ears—wondering at the bishop's melodious chant—to talk any more during the ceremony. This left me free to unite my own heart with the great, apostolic prayers that the bishop was offering to the one Father of us all in Heaven, through His Son Jesus Christ, "for all here present—*pro omnibus circumstantibus*." He prayed for all those bodily present in St. Charles church. He prayed for the conversion of Africa, for blessings on America

and his American hosts, for the Holy Father, who had commissioned him to come to this country and seek aid for his proposed seminary and college.

The bishop told us about his intentions in a short talk after the Mass was finished, using cautious but correct English, which warmed to eloquence as he sensed the close attention of his Harlem audience. He was always the man of God, who had come to his position the hard way, through prayer, penance, study and toil.

After the Mass, as we strolled down Seventh Avenue, Mr. Humphrey put me a few questions. They were serious questions, for he had done a little praying on his own account during the service.

"Could I use the word 'hierarchy' of this man, as well as of any other Catholic bishop?" he asked. "How would your other bishops regard him?"

"Completely as an equal," I replied. "Last week he conducted a similar pontifical service in the church of St. Peter Claver, Brooklyn, as the honored guest of Bishop Molloy of that diocese. Today he's the guest of New York's Archbishop, Cardinal Spellman. And thus he will be treated in every bishopric in this country or the entire world. A few days ago he joined as a complete equal with many other bishops in the ceremonies for the consecration of Bishop Griffiths, in New York City."

"Who made him a bishop?"

"Pope Pius XII himself consecrated him on the Feast of Christ the King, October, 1939, with representatives of eleven other widely different peoples and races. 'In the midst of the disruptive contrasts which divide the human family,' said the Pope in reference to that event, 'may this solemn act proclaim to all our sons, scattered over the world, that the spirit, the teaching and the work of the Church can never be other than that which the Apostle of the Gentiles [Saint Paul] preached . . . *Where there is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond or free. But Christ is all in all*' (Colossians 3:10, 11)."

"Furthermore," I added, "Bishop Kiwánuka is the first native African Catholic bishop since the days of Saint Augustine, Bishop of Hippo. It was his intention, the Pope announced on that occasion, to restore Africa's line of native bishops—broken by the Vandal persecutors and suppressed for some 1,500 years—in the person of Father Joseph Kiwánuka, J.C.D., distinguished member of that great missionary society, the White Fathers of Africa. The White Fathers now number 2,272 members, with foundations in the United States and Canada and headquarters in Algiers. The crown of Bishop Kiwánuka's life will be the raising of other native African priests to the episcopal dignity, priests whom he has guided and formed to walk in the path that he has shown to them, just as Saint Paul consecrated his own bishops."

"You say," observed my friend, "he was consecrated by the Pope? Does that mean he was imposed by Rome upon the poor, simple people of tropical Africa? In other words, how do his own people feel about him?"

"They are tremendously proud of him," I answered. "The people of Uganda are proud and independent. When the British explorer, H. M. Stanley, came to that country

in the early 1890's, he was impressed to discover a completely organized native commonwealth, with its king, counselors, laws and patriotic unity. These people embraced Christianity freely. Of the four million people in Uganda, one million at the present time are Catholic and an almost equal number Protestant. The bishop's diocese is one of five Uganda Catholic dioceses. Under his jurisdiction are 137,000 Catholics out of a total population of some 400,000. The King himself is a Christian, a Protestant.

"Far from being 'imposed,' Christianity was born in that country as the result of a tremendous struggle, in which 100 Christian natives lost their lives. Protestant and Catholic Christians alike shed their blood for the Christian faith and for the purity of Christian morals.



Among these, twenty-two heroic young men witnessed to Christ and His teaching by their death. Thirteen, burned at the stake, were raised to the honors of the altar by Pope Benedict XV in 1920, and are known as the Uganda martyrs: Blessed Charles Lwanga and his companions. The bishop is related to the families of some of them."

"So you don't believe there is any compulsion?" asked Bud.

"If Rome is doing any compelling it is doing it in a very strange way," I replied. "Of the bishop's fifty priests, all are native black Africans like himself. Eighty young men of his diocese are eager to join their ranks, and are ready to begin their priestly studies if and when he can build them a seminary. Two hundred of the young women of Masaka are native religious, some of them doing missionary work in other dioceses."

"But this is all church-work," my friend objected. "How about future doctors, engineers, agricultural experts, teachers, lawyers, etc. Do the priests and nuns want to keep the place in its primitive ignorance?"

"They want to keep the good that is already in the country," I answered. "This means: keep its family life and customs, keep its sound agricultural system of small farms and diversified labor; keep its native dignity and pride. But they also want to bring to Africa—to their own Africa and to all Africa—the benefits of the white man's civilization. They want to send their talented young men abroad, some of them to the United States. When they come to this country, the Church in Africa wants them to learn the best that is in our nation, not the worst. Africans will judge our American Catholic colleges by what they give to these future leaders of Africa."

"This may sound nice to Catholic ears," remarked Mr. Humphrey, "but how do Protestants feel about all this Catholic business?"

"I have no spiritual stethoscope in my top drawer, so I have no way to sound out the hearts of good men and women who do not share our Catholic faith. However, nobody seemed perturbed when a few days ago the bish-



op lunched with a select group of representatives of Protestant and Catholic mission agencies in more than sixty countries, of a bureau of the U. S. State Department, of the UN Trusteeship Council and of private agencies, and discussed with them the problems of education in East Africa. On the contrary, those present, the bishop included, made it plain that all of us, of whatever nation, race or religious belief, have a common concern with the cultural and spiritual future of the African peoples. Though the conversation touched chiefly on such immediate and practical topics as student exchange and scholarships, there remained in everybody's mind a deep foreboding about the future of the native peoples of Africa, especially if the present racist fanatics continue in power in the South African Union."

"But," insisted my friend, "how does this hierarchy business sit with just plain Americans like the rest of us. That's what worries me."

"If that is what was worrying you," I said, "you were not paying attention in the church this morning. Who do you suppose those people were who gave him that tremendous welcome? Who were the people who thronged to kiss his ring after the Mass, so reverently, joyfully, yet insistently? These Harlem parishioners were not native Africans. They were mostly plain native Americans, with a certain number of natives of the West Indies. Their ancestors—at least some of their ancestors—came at one time or another from Africa, not as immigrants, as Booker T. Washington remarked, but by 'special invitation.' Today they are as American as any people this side of the Atlantic, save for the American Indians themselves. They were delighted to see one of their own race raised to the fullness of the priesthood, the dignity of the episcopate. The bishop, in turn, told us how pleased he was to be with people of his own race in this country."

"I can see," said my friend, "that these people would be proud to see a fellow colored man sharing honors that nobody else in these times had been enjoying. When people have been kicked around a lot, they like to see one of their own in authority. That doesn't mean that they have any special love for the hierarchy as an institution. You see that's what bothers us democratic Americans."

"Catholic Negroes want a Church with an organic body," I said, "not a mere congregation. They want a Church that can speak out with authority when their persons are concerned, as Cardinal Lavigerie, founder in 1868 of the bishop's own White Fathers, did when he appealed to the wealthy Catholics of Paris to take up the fight against the slave trade."

"Furthermore, they want to see bishops of their own race, because in them they see a special guarantee that the universality of the Church will not remain something ideal, something in the clouds, but will be put into actual, living existence. The consecration of a Negro bishop means for them that the initiative has been taken toward a steady development of the universality of the Church, not just in theory, but in sober fact."

"But won't that alienate them from the white clergy?" asked my friend.

"Not as the world is today," I answered. "On the contrary, when Negro Catholics see the universality of the Church visibly exemplified and guaranteed, they are all the more ready to look at clergy and bishops of other races in the light *not of race or nation, but of the universal Church*. You will always find some black chauvinists, just as you have whites of that variety. I am confident, however, that they will never be the prevailing element in any region of the Catholic Church if all of us join together to promote vigorously, positively, the spirit of genuine Catholicity."

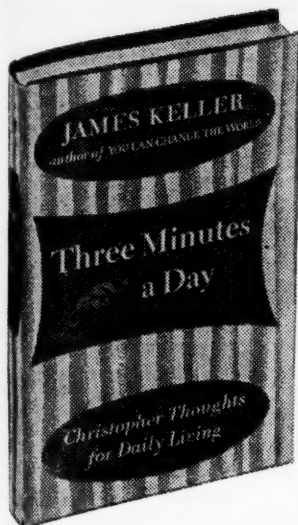
By this time Bud and I had reached 125th Street in our morning stroll. Across the street on Seventh Avenue there was a large black-and-white sign, "600,000,000 Colored People." Just what it means I have never taken the trouble to inquire, but it caught Bud's attention.

"Lord," he remarked, "it does look as if they would need some kind of a Church Universal to keep all those people from falling prey to the Communists!"

"You have put it simply, but to the point," I replied. "The more widely and visibly the Universal Church is established, the more readily will the moral sense of the world unite against the global attack on religion and freedom."

"Two universalities, world blasphemy against God, and world assertion of God in His Son Jesus Christ, are struggling for the souls of the non-white peoples of the world. 'The next thirty years,' said one of Bishop Kiwánuka's colleagues, Bishop J. J. M. Blomjuis, of the White Fathers' community in Tanganyika, 'will tell whether Africa will become predominantly Christian or will turn to Mohammedanism or to a modern, materialistic version of its traditional paganism.' In the hands of the Church in Africa lies much of the spiritual future of the world, strange as this idea may seem to you. As a commissioned teacher the bishop speaks to all men the liberating message of the Church of Jesus Christ. As a bishop he represents the living reality of Christ's world-wide, mystical Body. He stands as a sign of contradiction and of hope. Of contradiction to infidelity, blasphemy, nationalism, racism and despair. Of hope in the certainty of the liberation from sin, of God's grace and the Resurrection. Do you wonder, therefore, that Catholics of every race and nation under the sun are not too much disturbed when they find that Christ, when He founded His Church, gave it a hierarchy, as the pledge of its corporate and organic existence?"

At that point my friend had just time to catch the crosstown bus, so I never heard his answer. But I asked myself: do we Catholics realize how much of the future of the Church in this country depends upon our own final choice—whether our faith is to be universal in name only, or whether its unity and universality shall be palpably evident in every parish, every school, every neighborhood, every Catholic heart? When that choice has been rightly made, we shall not need to worry so much about what the enemies of the Church and of all religion say about the Catholic hierarchy. It will be evident that the Catholic Church in America stands for the best in American life.



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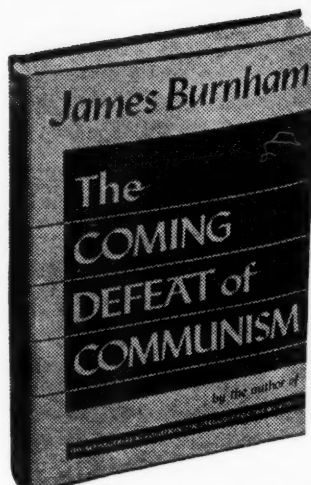
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## Even Catholics get hungry

Harold C. Gardiner, S.J.

THE NAME MICHAEL WIGGLESWORTH will probably not mean much to you. It is, however, a name of considerable significance in the history of writing and publishing. Back in 1662, the Rev. Michael wrote a book called *The Day of Doom*. It was a horrific Calvinistic tract, but nevertheless within a year of publication it had been bought and, I suppose, shudderingly read, by one-third of the inhabitants of New England. That was enough to make it this country's first best-seller.

It was not the country's last religious best-seller. Down through the years (you may follow the trend in Mott's *Golden Multitudes*, a history of U. S. best-sellers), religious books have often been high in the sales lists.

The past few years, however, have seen the religious book best-selling at a prodigious rate. Six titles alone (*Peace of Mind, Peace of Soul, The Big Fisherman, The Greatest Story Ever Told, The Waters of Siloe* and *The Seven Storey Mountain*) have certainly by this time totaled two-and-a-half million sales.

This, of course, has set the critics sleuthing. Are people really hungry for the basic truths of religion? Nash K. Burger, writing in the *New York Times Book Review* for December 25, thought that the popularity of the religious book reflects a proper kind of "escape"—an escape from error to truth, from darkness to light. He thinks that the fears engendered by the atom bomb, by the threat of war, may at base be a "fear of the Lord" that is "the beginning of wisdom." Sterling North, in the *New York World-Telegram* (Dec. 20), is less sanguine. For him "the almost fanatical current interest in religion as revealed by . . . the best-seller list" arises from a fear of hell—the hell we revealed at Hiroshima.

Is that why Catholics are queuing up to buy religious books at an unprecedented rate, or are there other reasons? I think there are.

The first and most obvious reason is that the Catholic religious books on the best-seller lists are, on the whole, better written now than has been their wont, and better written than the non-Catholic offerings. In religious fiction, for instance, Graham Greene and Evelyn Waugh (they may shudder to hear their books referred to as "religious," but the supernatural is what gives life to their themes) are way out in front of Sholem Asch and Lloyd Douglas. Even critics who have no wave-length to catch the supernatural have testified to the craftsmanship of Greene and Waugh. As a work of art, only Alan Paton's *Cry, the Beloved Country* can compare with them.

Msgr. Fulton Sheen is a better writer than either Joshua Liebman or Dr. Norman Vincent Peale. There is a pungency and a drive in him, greatly due to his subject matter, that is lacking in the rather vague human-

## LITERATURE AND ARTS

istic expansiveness of the other two. And, as a mere writer, quite apart from the intrinsic worth of what he has to say, Thomas Merton has no rival among non-Catholic autobiographers and religious historians. His apprenticeship as a poet has served him exceedingly well.

Where, in the non-Catholic religious field, is the author to compare with Fr. J. Brodrick, S.J. (*A Procession of Saints*) for sheer style, or, for that matter, with the variety of styles represented in Frank Sheed's collection, *Saints Are Not Sad*? And, on a minor level, I know of no current non-Catholic religious books that can hold a candle to *The Story of the Trapp Family Singers* or *Father Flanagan of Boys Town* for warmth, humor and superb Christian joy in living.

Yes, one reason why Catholic buyers are swelling the sales of religious books to a high-water mark not reached for 250 years (as one estimate claims) is that there is a list of very well-written titles to attract them.

After all, we cannot discount spiritual hunger, even among Catholics. But Catholic hunger is that of those who have tasted good food, who know where it is served, and return to be refreshed again at the banquet. Catholic hunger is satisfied by God's grace, through prayer and the sacraments. But the hunger is not satisfied once for all. It recurs—not in the form of famine, but as a healthy appetite that craves more of the good food. And so, the Catholic seeks a supplementary diet in religious reading.

That, I believe, is the twofold reason for the popularity of religious books these years. If the religious food offered were not good (and indeed excellent among Catholic writers), thousands would not be turning to it to satisfy their cravings. But if the craving were not there first of all, all the excellent religious books in the world would remain largely unread. How good the books are for our spiritual life (and national morale, for that matter) can be tested experimentally by anyone who will try, this Lent, some or all of the books in the appended list. This selection of Catholic books for Religious Book Week has been made and annotated by the Rev. James M. Keller, M.M., founder of the Christophers and author of *You Can Change the World* and *Three Minutes a Day*. These titles, too, might well have found their place on the list, had not Fr. Keller's modesty tied his hands.

I hope you are hungry enough to try the books selected. If you are and do, then, strange to say, your appetite will grow as you feast. You will not eat and grow thin, but more robust in God's grace.



## Christophers' choice: Lenten diet, 1950

### A PROCESSION OF SAINTS

By James Brodrick, S.J.

Studies of twelve little-known, early English and Irish saints, and one about a fascinating and indomitable woman who has been beatified—Mère Marie of the Incarnation—all told with a dry wit, and warm human interest.

Longmans, Green

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### STORIES OF OUR CENTURY BY CATHOLIC AUTHORS

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Francis Connolly

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### THE VATICAN

By Ann Carnahan, with 150 Photographs by David Seymour

Timed to coincide with the Holy Year 1949-50, this is a "behind-the-scenes story of Vatican City," its history, its activities, art treasures and contemporary administration. It captures also the true spiritual atmosphere which surrounds the Holy City and its ruler.

Farrar, Straus

\$4

### THE CHOSEN

By E. J. Edwards

This simple but dramatically written story of five young men called to the priesthood is told against the factual everyday experiences of life in a Catholic seminary. One by one they find themselves inadequate to the demands of their calling until only one—the chosen—attains his great goal.

Longmans, Green

\$3

### CARDINAL MINDSZENTY

By Béla Fabian

The story of the modern Hungarian martyr to communism by a man who was a member of the Hungarian Parliament for seventeen years, a former Judge of the Criminal Court, a leader of the Independent Democratic Party. Dr. Fabian vouches for the Cardinal's efforts to save the Jewish people from racial persecution by the Nazis and refutes other charges brought against him in the People's Court.

Scribner's

\$2.75

### CATHOLICISM

By Henri de Lubac, S.J.

This important work by a distinguished French theologian refutes the modern accusation that religion exists only for the interior consolation of souls

## BOOKS

and not for the good of society or its earthly welfare. It argues that Catholicism is social in its deepest sense, not only in its practical achievements but in the very essence of its beliefs and dogma. An important chapter deals with the Church's teachings regarding the salvation of unbelievers.

Longmans, Green

\$3.25

### DESERT CALLING

By Anne Fremantle

The biography of Charles de Foucauld—sinner, saint, explorer and priest—the French Lawrence of Arabia, who met his death in the Sahara desert at the hands of the savage tribes among whom he had spent fifteen years of his life. Admirably written on a wide canvas of historical and psychological understanding.

Holt

\$4

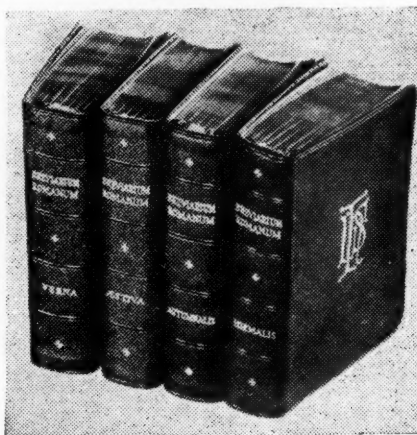
### THE PASSION OF THE INFANT CHRIST

By Caryll Houselander

A deeply spiritual work developing the parallel between Bethlehem and Calvary, written for the men and wo-

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and not your coffee—have a go at these this Lent:

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If you prefer your saints in crowds, try **SAINTS ARE NOT SAD**, an anthology of saints, assembled by **F. J. Sheed** (\$3.75): Forty Saints for Forty Days, a sort of perspective of sanctity, as the next book is of the papacy—**PAGEANT OF THE POPES** by John Farrow (\$4.50). This is a new, revised Holy Year edition of the history of all the popes from St. Peter to Pius XII, and very appropriate, too—where would the Holy Year (or any of us) be without the Popes?

If you like babies (and if you don't you had better not say so in Our Lord's or Our Lady's hearing), you will get a lot out of **MIND THE BABY!** by Mary Perkins (\$2), even if you aren't a mother—you've practically got to have it if you are.

Three old favorites to turn to, if you missed them, or "lent" your copy and would like to read them again:

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By Bruce Marshall

This novel concerns the efforts of a humble French priest to walk in the footsteps of the Master who rewards the last even as the first. He learns that much of the labor is its own reward, just as much of the world is its own punishment.

Houghton Mifflin

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**THE WATERS OF SILOE**

By Thomas Merton

A study of the Trappist or Cistercian Order, its life, its history, its ideals, by the author of *The Seven Storey Mountain*. It is also a defense of the contemplative vocation and explains in what manner the contemplative orders contribute to the apostolic work of the Catholic Church.

Harcourt, Brace

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## IF YOUR THEOLOGY

could stand a little brushing-up, Lent is as good an excuse as any to attend to it. We suggest **THEOLOGY & SANITY** by F. J. Sheed (\$3)—all the theology you need to keep you sane—more than you might expect, but with the world getting steadily madder, can you wonder? And for a healthy grip on the reasonable foundations of our faith **ESSENTIALS OF THEISM** by D. J. B. Hawkins (\$2.25): how anyone, no matter how modern and peculiar he may happen to be, can arrive at the knowledge that God exists by the use of reason alone—a useful book to have around. And, need we say, to bring the Creed alive **THE CREED IN SLOW MOTION** by Msgr. Ronald Knox (\$2.50), and for a new delight in the Mass **THE MASS IN SLOW MOTION**, also by Msgr. Knox (\$2.50).

If you wish you were excited about the conversion of the world, and are not, then read **SALVATION OF THE NATIONS** by Jean Danielou (\$2), guaranteed to wake anybody up to the need for an apostolic outlook on life, and if buying all these books makes you feel so poor you are discouraged, **POVERTY** by P. R. Regamey (\$2.50) will make you less fussed in case you might qualify for the unpopular blessing "Blessed are the poor."

To end with, if you haven't yet read **REPROACHFULLY YOURS** by Lucile Hasley (\$2.25) read it now and laugh. Laughing isn't forbidden in Lent, in fact it's a great help. . . .

We promise you one thing—if you buy all these books, we shall have a happy Easter anyway. Plenty more about these and other books is to be found in Sheed & Ward's **OWN TRUMPET**, free and post paid on request to Agatha MacGill.

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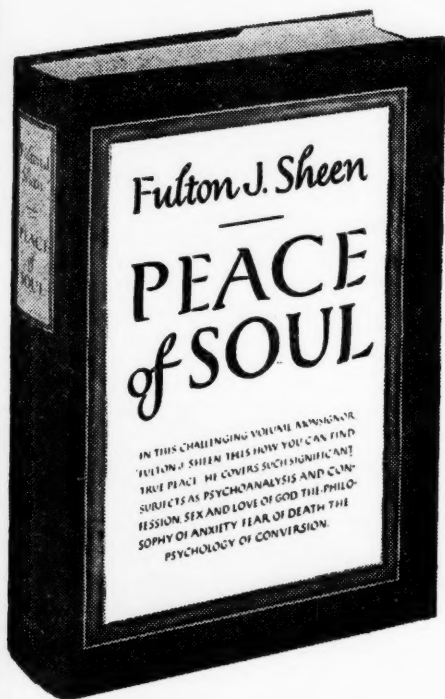
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Despite its title, this is a serious collection of forty biographical portraits to show the diversity and vitality of sanctity in men and women of essentially different personalities. They lived in many centuries, but are interpreted for our age by contemporary writers such as G. K. Chesterton, Hilaire Belloc, Father Martindale, S.J., and others.

Sheed & Ward

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### PEACE OF SOUL

By Fulton J. Sheen

Neither the book nor the writer needs introduction, but briefly this is at once a work of spirituality and psychological analysis. It shows that the way to salvation for postwar frustrated man lies in the realm of the soul and that peace does not come from recourse to human but to Divine aid.

Whittlesey House

\$3

### Tough assignment

### BERLIN COMMAND

By Brigadier General Frank Howley, U. S. Army. Putnam's. 276p. \$3.50

Frank Howley was in his early forties, a Philadelphia advertising man and a trained economist, when the Army entrusted him at the end of the war with an assignment which seemed largely administrative: in cooperation with the

representatives of the three other Allied Powers, he was to run the office of Military Government for the newly occupied, dreadfully ruined, Russian-surrounded enemy capital of Berlin. His peaceful German job turned very soon into a fighting job on a decisive front of the cold war against Soviet Russia.

The Soviet commissars and colonels with whom General Howley had to meet, talk, negotiate, drink and quarrel left little doubt in his mind that they considered themselves sworn enemies of this country and everything it stands for. At a rather early date, therefore, he drew up plans for an "Operation Counterpunch," to be ready for the day when relations between Russians and Americans might deteriorate to such a degree that the Russians would attempt to push the Americans out of Berlin.

When the Soviets cut the Western sectors of the city from all communications with the West, they assumed that the Americans, in their Rooseveltian habit of "getting along with the Russians," would voluntarily leave the city to the Red Army. Otherwise, the Berlin people would be starved into an anti-American rebellion and into submission to the Communists. It seems significant that not even General Howley, nor the other planners of the American-British airlift, originally believed in its long-run practicability or ultimate success. It was a noble experiment to save the Berliners for a while from the two only alternatives the Russians had foreseen for them—death by starvation, or surrender to the Soviets. But the American campaign to supply the Berlin babies with milk, the sick with medicine, and more than three million other Berliners with food and fuel, succeeded in a wonderful way.

The Russians were as unprepared for this peaceful, yet all-out, American resistance as they were for the second factor which spoiled their plans. That was the brave resistance of the Berliners, who freely accepted hunger and utter discomfort rather than Communist rule. General Howley gives full and sincere credit to these people and their mainly Social-Democratic leaders.

The main value of General Howley's report lies in its well-documented and unbiased lesson that "toughness," forceful retaliation and unwavering firmness are the only methods for Americans "to get along with" the Russians. Together with Gen. John R. Deane's *The Strange Alliance*, Gen. Lucius D. Clay's forthcoming *Decision in Germany* and Gen. Walter Bedell Smith's *My Three Years in Moscow*, Howley's book is an impressive contribution to the history of American-Russian cooperation which failed. It outlines the basic elements for a peacetime strategy in the cold war.

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## Toward peaceful living

### RACE RELATIONS IN A DEMOCRACY

By Ina Corinne Brown. Harper. 205p. \$2

### THE NEGRO'S MORALE

By Arnold M. Rose. University of Minnesota Press. 153p. \$2.50

"No person," says the author of *Race Relations in a Democracy*, "can be a useful citizen if he is ignorant of the elementary principles of group living." Like many other students of the social scene, she is troubled that we know so very much more about mechanical processes and their workings than we do about the ways that will make it possible for the two billion inhabitants of the globe to live together.

The first step toward such knowledge is some degree of social literacy on specific problems. As a help to this end, Miss Brown has provided us with a first-class working tool. She has profited by her own experience and established reputation as a writer on race relations and as teacher of social science in a Southern university, and has condensed and organized the experience of others. Through a careful explanation of the historical background, she analyzes the reasons for the inferior status that has dogged the Negro despite his emancipation from slavery. At the same time, she lists many good reasons for believing that the present impasse is decidedly "less hopeless than it appears to be."

Segregation, which at present is clung to as a "double protection, physical and psychic," does not even follow a consistent pattern, and "when segregation goes it very probably will go a piece at a time, quietly, and almost unnoticed."

She lays stress upon the responsibility of the local community and upon the need of a planned and direct attack upon the socio-economic conditions which help to breed prejudice, as well as upon the "feeling of guilt, fear, insecurity, boredom or hostility." Every element can help: the radio, press and the moving-picture industry, employers and unions, religious organizations professing a belief in the Fatherhood of God, which should "logically take the lead in working for the removal of all discrimination based on race or color." Higher educational institutions and public-school teachers each have their opportunity. The home can play its part as can each individual citizen. Finally, both Negroes and whites share the responsibility, and neither group can wish it off upon the other.

This is a practical working manual, and condenses much useful knowledge.

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It would be more complete if it paid more attention to social motivation, and the contribution that specific religious groups have made to that motivation and to social techniques as well. To understand relationships of Negroes to other groups, one needs to know how the Negroes react toward themselves. Prof. Arnold H. Rose, of the University of Minnesota, studies the problem of "group identification and protest" in *The Negro's Morale*. Professor Rose was collaborator with the Swedish sociologist, Gunnar Myrdal, in the already classic work on United States race relations: *The American Dilemma*.

The author sees two sides to this business of "group identification," which makes any minority people interested in all that concerns its own group. One side is protest against injustices, the other is pride in achievements. When the protests are justified and call forth the group's best energies, when the achievements are genuine and not just trumped up for emotional purposes, then the "group identification" is the basis for a genuine group "morale," which leads to self-respect and progress.

The author studies the historical development of the American Negro's morale, and notes that American ideals of democracy, liberty, equality—or of success, ambition and thrift—are often "even more stirring to Negroes than to whites because the former are made to realize how often they are prevented from achieving these ideals."

As an impartial observer the author mingles sympathy with some friendly, but pointed criticisms, as when he wonders why Negroes with some degree of wealth will not make proportionately the same financial sacrifices for their group causes as will the Jews. Nevertheless, he finds a "high morale and solidarity" among Negroes, "politically weak and disorganized as they are. . . . Every incident . . . which offers an opportunity for a display of unity also indirectly promotes group identification."

This is a careful and instructive study. Those familiar with Professor Basil Mathews' recent biography of Booker T. Washington (AM. 11/13/48) may object to the sharpness of Dr. Rose's remarks on B.T.W., which, incidentally, he rather takes back on a later page (111). I would quite flatly question his remark (p. 19): "The Brer Rabbit stories did not come out of Africa, but grew up under slavery." The Anancy (Spider) stories in Jamaica seem to prove the contrary.

Dr. Rose's pungent observations provide fresh answers to a number of interesting and pertinent questions.

JOHN LAFARGE

## The "Real Absence"

### I, MY ANCESTOR

By Nancy Wilson Ross. Random House. 393p. \$3.50

The notion that the human race is on a toboggan-slide to perdition is hardly new and, as a hypothesis, it is not without supporting evidence inside and out of current novels. Miss Ross's view of American life belongs in the gloomy tradition—understanding that perdition has nothing to do with that terrible old anachronism of hell fire, to be sure. The wages of negative behavior patterns is frustration. Fortunately for the reader who might be misled into cheer-

fulness, the scope of this novel excludes some small amount of human experience in order to concentrate on a highly eclectic group of characters who are astonishingly articulate not only on their own quirkish psyches but also on a veritable Chautauqua round-up of the arts, sciences and religion.

There is little plot-structure here, as befits a novel of ideas. The flow of introspection or conversation is economically turned by such standard pieces of business as a burglary, a nervous breakdown, accidental death or adultery, allowing the reader to get on with the business of discovering what's wrong with the world. The presumably typical victim of our modern malaise is Philip

# The Catholic Church in The United States

By

Theodore Roemer, O.F.M. Cap., Ph. D.  
\$5.00

Although intended primarily to be a seminary textbook, this volume is also suitable for refectory reading in religious communities and for private reading for anyone interested in the subject.

After a preliminary but adequate account of Catholic explorations and settlements previous to the time of the first American bishop (John Carroll), the author treats by decades the subsequent development of the Church in the United States. Within each decade he sets forth the expanding growth of the Church and the establishment of new dioceses. The solutions of various problems such as trusteeism, shortage of priests, Catholic immigration, and Catholic schools, are clearly set forth. In each decade mention is made of the coming of the different religious communities to this country and the founding of new communities here. All these can be promptly located in the comprehensive Index.

At the end of the volume special Appendixes list the ecclesiastical divisions (vicariates, dioceses, archdioceses) and a chronological enumeration of bishops of each.

The book is a readable narrative notwithstanding the amount of detailed information contained in its more than 400 pages.

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Stewart, a bright young man with a splendid income from a despised job, an over-decorated apartment, an under-loved wife, and the mental equivalent of ulcers. His real trouble, it emerges, is a sense of guilt arising from his childhood rejection of his father, who broke his wife's heart by scorning creeds and chumming with IWW's in the battle against Big Interests. Psychoanalysis puts him on the right track, and a visit with his father completes the cure.

Old Tom Stewart is the philosopher of the piece. The very type of the saintly agnostic, he lives on a coastal island and takes the Pacific for his Walden Pond. He preaches the brotherhood of man, the dignity of labor, the Golden Rule and other estimable things; but is certain that orthodox religion, perhaps Catholicism especially, is a threat against them all. As privy counselor to his neighbors—a fitful painter and a woman anthropologist—he soothes their black moods with essays on birdlore and plays the ostrich about their bad morals.

Unfortunately for Miss Ross' good intention of unveiling the cause and cure of the all-American neurosis, old Tom justifies his friends' estimate of his wisdom only by truisms, texts borrowed from comparative religion, and sermons drawn from stones. Even the

author's sometimes lyrical style and the inclusion of short courses in literature, psychiatry, anthropology and ghost-dancing do not hide the essential sentimentality of the work. Every common reader knows the literary recipe for natural goodness; the trick is to mass-produce it. Old Tom, cultivating the Real Absence, is pursuing illusion.

THOMAS J. FITZMORRIS

#### COMING UP FOR AIR

By George Orwell. Harcourt, Brace. 278p. \$3

This novel, by the recently deceased, celebrated author of *Animal Farm* and *Nineteen Eighty-Four*, was written early in the recent war and is now for the first time released in this country. It is an even more ghastly satire than his recent successes on totalitarianism, for here he traces the "rotten meaninglessness of life" of one George Bowling. Perhaps unwittingly, Orwell depicts the state of mind that is ripe for communism's plucking.

On the surface, the novel is just the story of a dissatisfied married man. George Bowling, lower-middle-class salesman, has just won seventeen pounds on a horse race and, tired of having "the wife and kids" drain all his money, he dreams of a vacation for

himself at Lower Binfield, where he was brought up. In reminiscence he goes back to Mother and Father and "the junk" they used to believe in, like religion and honesty; to wretched Katie Simmons, who lived behind the brewery in a home overrun by children and bugs; to fishing with his truant brother; to his courting of respectable Elsie and their first affair; to his mistaken marriage with Hilda, who came from a penniless family of sailors, clergymen and Anglo-Indian officials.

Then in reality he visits the old town that has forgotten him; the once beautiful Elsie is "a great round-shouldered hag shambling along on twisted heels." When he returns from his vacation, Hilda catches him in a lie and suspects him of being out with another woman. Because Hilda would not believe his story anyway, George allows her to think he has been unfaithful again.

Though the plot is negligible, the character of George Bowling is excellently drawn, and the story moves along with a certain breeziness because of the first-person narrative and the colloquial expressions of masculine toughness.

"Coming up for air! But there isn't any air. The dustbin we're in reaches up to the stratosphere." What other conclusion could a man draw who has no spiritual values? Let any Communist or Nazi Messiah harangue such a one as George Bowling and he will fall in step, for he knows not the truth that Christ brought to make men free and to help them to lead the more abundant life.

JOHN R. PRICE

#### THE IDEA OF A THEATRE

By Francis Fergusson. Princeton University Press. 240p. \$3.75

Many attempts at dramatic criticism do the art of drama a great disservice. Failing to discuss the heart of the problem of our theatre, they leave the impression that playwriting and play-boarding is a highly clever, recondite and experimental business which a nation can very well get along without. Not so with Mr. Fergusson's work. The book under discussion is the highest kind of criticism and is the product of a very intelligent mind.

We can have a real theatre only when drama is the natural focus of a common culture. Today that goal is nearly impossible because our "common areas of consciousness" are extinct. That judgment is one of the underlying themes of *The Idea of a Theatre*, and that thesis is certainly not altogether new. Fergusson's more immediate kind of criticism is, however, fresh, original and valuable. Special attention should be given to two major principles which he puts to excellent use.

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The first of these principles is that of "analogical realism"—a critical category which he borrows from Aristotle and St. Thomas to illuminate the art of the Greeks and Shakespeare in contrast to the "univocal" theatre of Racine and Wagner. The chapter on *Hamlet* is perhaps the finest product of this kind of theorizing. It is impossible here to give even an outline of the rich way in which this category fructifies through the length of the book; it will suffice to say that an analogical theatre will unify all the threads of a culture while preserving all the realities of its component elements.

The second principle, of "histrionic sensibility," is one that might very well tempt another volume from the author. Spontaneous reaction to the significant movements of body and soul: this is the human gift which creates the autonomy of the theatre and is caught in ritual, sincere symbol and drama at its best. It is also the secret, we are told, of the *Spiritual Exercises of St. Ignatius*, with their imitation of Christ. It is something much deeper than the purely rational and conceptual; and it is difficult, if not impossible, for our species of rationalism, which dismisses it as primitive. But it is the heart of the idea of a theatre. It may be added here that those who are zealously devoting themselves to the project of a public and popular theatre are wasting their time if they do not understand this theme.

The book runs through the major history of the theatre from Sophocles to Eliot. The analyses of *Hamlet*, *Berenice*, *The Cherry Orchard*, *Noah* and *The Infernal Machine* are especially valuable. This is a task well done.

WILLIAM F. LYNCH

## THE WORD

*At that time Jesus took unto Him the twelve, and said to them: Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the Prophets concerning the Son of Man. For He shall be delivered to the Gentiles . . .*

"Gentiles?" asked Joe.

"Yes," said I.

The sidewalks were deep in snow, and the white darkness was made more desolate by the wind swooping through gaunt branches overhead. The street lights swayed, and weird shadows moved amid the trees. But the lamp-lit windows of the houses were warm and friendly; bright with human brotherhood.

"But Dad—" began Joe, and then stopped.

We trudged in silence, our boots plowing soft furrows in the pale landscape.

"Gentiles," said Joe again. He spoke as if doubting his understanding of the word.

"Gentiles," I told him, "are people who aren't Jews."

He nodded, and jammed his hands deeper into his jacket pockets. "That's what I thought. But Dad—" Again he paused. I knew why. There is a delicacy in Joe's nature. He is not given to uttering thoughts that might possibly wound.

I helped him. "You mean you thought it was the Jews who—" I left the sentence unfinished.

"Wasn't it?" he asked.

We pushed on against gusts which tore at our clothing with cold, bitter fingers, and yet bore a damp suggestion of the coming of spring and earth's resurrection.

"Joe," I said presently, "it was the Jews and the Gentiles. It was Judas the traitor, and Caiaphas the priest, and Herod the evil king, and Pilate the governor, and the Bad Thief and the Good Thief, and Longinus the centurion, who drove in the spear and became a saint because he saw the Heart of God. It was Israel, but it was the Roman Empire, too. It was even Mary Magdalen, and Peter, whom Christ had appointed the first Pope."

Joe stopped stockstill and stared at me. "It was?" he cried, and his voice rode away on the wind, a dying ghost of sound.

"They needed a Saviour, too," I said. "They had sinned."

His eyes shone darkly in the faint light. I could see that he was puckering his brows, as he does when he is puzzled.

I leaned down and spoke reverently. "Joe, even His Mother would have been nothing without Him. She was sinless only because He was going to die for her. Do you see?"

He bent his head slightly. "Do you mean—we, you and I, crucified Him, too?"

I put my arm around his shoulder. "Yes. You, Joe. And I. And the others."

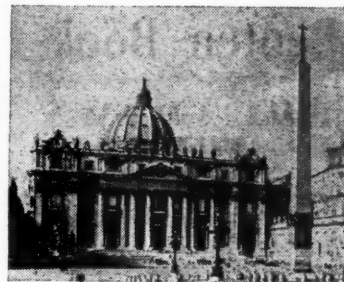
"Even Baby?" he asked, looking up at me.

"Yes; in a sense, even Baby," I said, and turned away my eyes.

*. . . For He shall be delivered to the Gentiles, and shall be mocked and scourged and spit upon; and after they have scourged Him, they will put Him to death, and the third day He shall rise again. And they understood none from them. . . .*

JOSEPH A. BREIG

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## THEATRE

THE ENCHANTED. If the fairy tale is not the most popular form of modern literature, it is certainly close to the top; since it provides an avenue of escape from what Bert Williams called "this pig-iron world" to a secular paradise. Children want to escape from spinach to a menu of candy-bars and chocolate cake three times a day, with ice cream for dessert, while their elders would settle for perpetually high wages and low prices and no income tax, with every other day a holiday and two Sundays a week. The play by Jean Giraudoux presently playing at the Lyceum is a fairy tale changed from the narrative form Andrew Lang would have used to dramatic fantasy, served in a thin sauce of social crusading.

Adapted from the French by Maurice Valency, produced by David Lowe and Richard Davidson, *The Enchanted* is at least an entertaining fantasy. At best, it is a play that stimulates social thinking. Robert Edmond Jones designed the appropriate sets, and George S. Kaufman directed the capable cast. Altogether, they have achieved one of the better plays of the season. The acting, by Leueen MacGrath, Malcolm Keen and other talented performers, is a thing of beauty and a joy forever. The leading character is a young school teacher who falls in love with a ghost and marries a civil-service career man—as in all fairy tales, she eats her cake and has it too. Her romance with lovers in the natural and the supernatural worlds is both thoughtful and humorous, and I may get around to adequate comment sometime when new productions are not coming in so fast and more space is available. For there is more substance in the play than immediately meets the eye. Right now, however, I must get on.

THE INNOCENTS, by William Archibald, is adapted from *The Turn of the Screw*, a novel by Henry James. Beatrice Straight, featured in the leading adult role, is a resourceful actress, and she makes an otherwise static character intelligible and human. Peter Cookson is the producer, and Peter Glenville directed.

As the title suggests, the principal characters are two children who have been corrupted by evil associations and seem to be controlled by the spirits of the deceased degenerates who debauched them. The story is less than convincing, for it is natural for children to shrink from phantoms, seen or imagined, and run to their elders for pro-

tection. But these innocents look at ghosts and refuse to admit that they see them, while reviling the adults who also see the wraiths. It's inconsistent with human nature.

Iris Mann and David Cole, the children, project their characters with assurance and precision, as if they were veterans of decades of stage experience. Jo Mielziner's luxuriously macabre sets and lights provide a persuasive background for the creeping terror of this psychological horror drama.

MR. BARRY'S ETCHINGS, with Lee Tracy starred as Mr. Barry, is a Brock Pemberton production presented in the Forty-Eighth Street Theatre. Walter Bullock and Daniel Archer are the authors. Mr. Pemberton and Margaret Perry directed and John Root designed the set.

Everything is right in this comedy except the writing—and the direction may be a bit delinquent. There is a lot of material for good theatre in the script but it is poorly organized. The authors, for one thing, are rather long-winded in their exposition. Their first act is too long and too dry, which is a cardinal dramatic sin, and the direction is as slowfooted as the writing.

Mr. Barry is an eccentric artist who amuses himself by engraving fifty-dollar bills better than the originals printed by the Government. His hobby gets him involved with a gang of counterfeiters and a team of T-men. Situations and lines are frequently hilarious, but they are not knitted together in a coherent comedy. While *Mr. Barry's Etchings* may not be a good play, even the most captious critic cannot say it's a bad show.

THEOPHILUS LEWIS

## FILMS

THE THIRD MAN is another product of the extraordinarily compatible cinematic union of Carol Reed and Graham Greene, and is an almost wholly satisfying adult movie. The chances are that at the moment it is most widely known as the picture with the zither accompaniment which is the current juke-box rage. However, neither its score nor the fact that it uses the framework of a postwar-Europe thriller and was made in its actual locale accounts adequately for the spell it casts. The story begins conventionally enough when its hero, an impecunious American writer (Joseph Cotten), arrives in Vienna to discover that the friend whose offer of a job brought him across the ocean has been killed in a street accident which might be murder and was, at the time of his

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death, in bad odor with the military authorities over suspected black-market operations. Traditionally this situation presages a successful one-man crusade to avenge the murder and vindicate the honor of the dead man. But Greene is no conventional author. It soon develops that his hero bears the improbable name of Holly Martins, which is the cause of much subsequent mirth; that he is a writer of bad Western novelettes which against a grim, wartorn backdrop is made to seem a most embarrassing profession to have to admit to; and that his very ordinary blend of virtues and weaknesses makes him comically unsuited to the role of superman. Martins nevertheless undertakes to play amateur detective. Though his contribution to the course of justice is more that of a sacrificial goat than an avenging angel he does indeed discover that there is a good deal more to the plot than simple accidental death. There is more to it in fact than the ordinary rules of credibility can support. What does emerge on the screen—a set of fully realized characters and a wry, perceptive and sometimes profound tragicomic commentary on the postwar scene—transcends the external trappings of a “chase” melodrama in which the author and director, perhaps out of nostalgia for their earlier and separate artistic strivings, have seen fit to clothe it. In addition to Cotten’s ingratiatingly befuddled hero, the performances of Trevor Howard, Valli and Orson Welles are notable. (Selznick Releasing Organization)

**THE MAN ON THE EIFFEL TOWER** is another picture which profits immeasurably by taking its cast and crew on a European location junket. Photographed in Paris in excellent Ansco color, it manages to cram what is virtually a travelogue of the city into the unfolding of a typically cynical French detective story. The plot, involving a couple of sordid murders for profit and a monotonously unedifying group of minor characters, resolves itself into a battle of wits between a belligerently picturesque madman (Franchot Tone) and a police inspector (Charles Laughton) who is more than a little odd himself. In general, *adults* are likely to find the story less interesting than the scenery but an acrobatic finale atop the famous tower should succeed in raising a few hairs. (RKO)

**YOUNG MAN WITH A HORN** relates the sad story of a jazz trumpeter of genius (Kirk Douglas) who was content when wedded only to his music but who comes a cropper when he marries the wrong woman. Aside from the fact that single-minded devotion to a horn is an emotion unlikely to stir sympath-

tic response in any very large proportion of filmgoers, the picture is unfortunate in that the lady in the case (Lauren Bacall) is the “wrongest” and most improbable female to be found this side of a nightmare. Incorporated into the story are a great many song hits from the thirties, with vocals by Doris Day, piano accompaniment by Hoagy Carmichael and off-screen trumpeting by Harry James, which may appeal to *adults*. Musically the film compromises its case for pure jazz as opposed to stereotyped band arrangements by making concessions to popular taste with the former while allowing considerable imagination to creep into the latter. (Warner Brothers)

MOIRA WALSH

## PARADE

THAT LIFE ON EARTH IS WIDE open to the whips and scorns of time was demonstrated by the news. . . . Many a mischance protruded into the social scene. . . . Cases of mistaken identity arose. . . . In North Carolina, while a dog-catcher and his wife were strolling, a dog spared the husband, bit the wife. . . . Red faces were observed. . . . In Sweden, seven engineers, all experts on elevators, were stalled so long on an elevator that they could not

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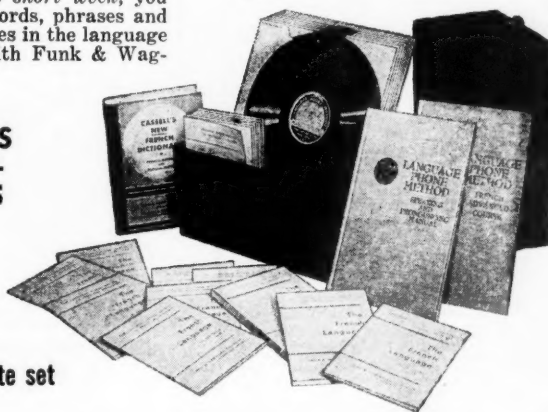
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give a lecture about elevators. They had ignored a sign, warning that the lift they were on was built for a maximum of six persons. . . . In Michigan, a farmer, whose barn was blazing, tried to telephone the fire department. A party-line subscriber refused to hang up. The barn burned down. . . . Disputes among citizens were heard. . . . In South Carolina, a man sued a neighbor, charging that the odor given by the neighbor's hogs prevented his daughter from keeping boy friends. . . . Filling the social atmosphere were the slings and arrows of outrageous fortune. . . . In Wisconsin, during a merry banquet, the coffee exploded. . . . In New York, a husband offered eight pints of his blood for a three-room apartment.

Further invasions of the rights of man were noted. . . . In an Oklahoma agricultural school attended by married veterans, the students were told that each absentee must bring an excuse written by his wife. . . . The unfortunate effects of protracted loneliness were observed. . . . In Michigan, a man willed \$40,000 to a parrot, explaining "He's the only friend I have. He has the gift of gab and deserves every penny I'm giving him." . . . Divisions within families emerged. . . . In Michigan, a father and mother named Ignaczak and three of their eight children went to court, had their names changed to Egan. The other five children clung to Ignaczak. Observers wondered whether the former close unity can linger on in a family which is now half Egan, half Ignaczak. . . . Fire fighters suffered. In St. Louis, a man became angered when a fire-house refused to shelter him, got the firemen out of their warm beds five times during the night with false alarms. . . . The auto field felt the week's trend. . . . In Ohio, a used-car dealer advertised a 1947 coupé for 1275 rubles, thinking that everyone would understand he meant dollars. The ad brought in a lady who put down two 1,000 ruble notes and demanded the car. To the dealer's statement that he was only "fooling" about the rubles, the lady announced she would force him to make good. Alarmed by the lady's determination, the dealer called his bank, learned that the rubles have only souvenir value in the United States.

The whips and scorns of time were not included in God's original design for this world. . . . They came in after man had refused to cooperate with the plan of God. . . . All the miseries of earthly life were brought into this world by man. . . . To the man of good will it is consoling to know that as he moves into eternity he will leave the slings and arrows behind him.

JOHN A. TOOMEY

# CORRESPONDENCE

## Fair Deal or fair words?

**EDITOR:** If the Fair Deal is finding a mature spokesman in President Truman, as your editorial (1/14) states, it must be in a very strange sense. I can think of nothing less mature politically than pious phrases concerning equality and the pursuit of happiness being put forward as the substance of a party's program. The quotation from the State of the Union message could be heartily seconded by persons of such dissimilar ideologies as Norman Thomas and Kenneth Wherry; so where is there any specifically Fair Deal content in it? When Mr. Truman speaks in terms of practical measures to implement these universal ideals, we shall see if the Fair Deal is mature. Until then I retain my doubts—and I'm not a Republican by any means.

The same editorial also brings to the fore a more disturbing thought: if the Catholic press is satisfied by such watered-down Christian humanism as the Fair Deal represents, then I think there is cause for some soul-searching to see if we have not become too bourgeois, too easily content with a still cancerous socio-economic system. A more radical analysis would seem to be in order.

MICHAEL D. REAGAN

New York, N. Y.

## Catholics and science teaching

**EDITOR:** In his article "Catholics and science doctorates" (AM. 12/31/49), W. M. Cashin uses statistics concerning the total relative enrolment in Catholic colleges as a basis from which to draw conclusions about the effectiveness of science graduates—i.e., only a part of the enrolment—of Catholic schools.

In explaining these mixed statistics and the uncertain conclusions, Mr. Cashin decides that the money factor cannot be very large, or at least not more than "a couple of percentage points." As the only evidence for his decision he offers the interesting fact that Catholic-school graduates have made a better percentage record in those "sciences often considered expensive"—chemistry, biochemistry and botany—than they have in other sciences, such as agriculture and bacteriology.

In his search for an explanation other than economic, Mr. Cashin passes over all the other possible causes and proceeds to create a bogeyman, which he calls "the Catholic pedagogical attitude" (italics mine). During the past thirty years I have been associated at different times with eight institutions of learning, including State, Catholic and independently endowed, and I have never once heard mention of this term.

If the showing of science graduates of Catholic colleges, in so far as annexing advanced degrees is concerned, appears to be lower than it should be, there are reasons why this is true—real reasons well known to those who have had some contact with Catholic education.

Seattle, Wash. WALTER R. CARMODY  
Seattle University

**EDITOR:** Jerome Morrow's letter ("Each to his own" AM. 1/21/50) discusses briefly, and with a regrettable lack of precision, the teaching of the physical sciences in Catholic schools.

"Catholic institutions," writes Mr. Morrow, "might set a good example by keeping philosophy and religion from unduly invading the field of science." The real danger is just the opposite of the imagined one—what worries me is that philosophy and theology have so little impact on scientists. Many students leave Catholic schools with a thoroughly competent training in their specialty, but graduates with a spiritual formation and a consciousness of apostolic responsibility are still rare.

Riverside, Ill. JAMES P. DANEHY

## Government and business

(The following letter by Professor Saulnier of Barnard College summarizes his reaction to the Fourth Annual Report to the President by the Council of Economic Advisers. Unfortunately we were unable to include it in the symposium which appeared in last week's issue.—Ed.)

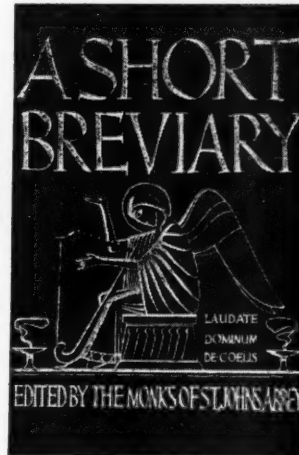
**EDITOR:** The prospect of continued and growing harmony between Government and business, as pictured in the synopsis of the 1949 Report of the Council of Economic Advisers, is such a pleasant one that the candid commentator is moved to ask: Can it be true? Particularly if the range of agreement and harmonious co-operation could be widened to include all the principal "interest groups" of our economy, what could augur more forcefully for the improvement of individual welfare in all its aspects? In this happy state of economic affairs, competitive enterprise would forge ahead to one record peak of production after another, aided by a central government cast in the agreeable role of "facilitative agent" and rejecting the unpleasant role of "watchdog." Anyone who does not wish, with full sincerity, for all of this does not really wish the best for our nation. A program aimed at its achievement is a truly "progressive" program. Any other program is "reactionary," even though it seeks to preempt the "progressive" label, as it commonly does.

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letters and view cards.

The really important question is this:  
How do we achieve this happy state of  
affairs? It is far from enough merely to  
talk about it, employing all the familiar  
clichés, while at the same time advocating  
economic policies that are its antithesis. I  
believe that the principal, though by no  
means the only, elements in a workable  
"progressive" program are the monetary  
and fiscal elements, the first construed  
broadly to include credit controls gen-  
erally and the second giving primary po-  
sition to tax policy. It would be a fruitless  
enterprise to undertake to say here in de-  
tail what these key programs should be,  
and this is not necessary for present pur-  
poses. What is pertinent is the fact that a  
number of current policies of the Federal  
Government fail to conform with that pat-  
tern which is necessary for the achieve-  
ment of a real working relationship be-  
tween Government on the one hand and  
enterprise on the other. This fact will be  
evident to any reader of the most recent of  
the Council of Economic Advisers' reports.

First, there is a continued insistence on  
the need for a controlled Government  
bond market, a policy which has, to all  
intents and purposes, paralyzed our con-  
ventional means for exercising general  
credit control and thus holding in check  
the underlying inflationary bias of our eco-  
nomic system. The Douglas Committee has  
already pointed the way out of this situa-  
tion, though there has been little evidence  
as yet of enthusiasm in Administration  
circles over this suggestion.

Here is a real opportunity to put the  
"facilitative" approach to work. General  
monetary and credit controls are widely  
recognized as one of the principal means  
by which central government can influence  
the level of income and production with-  
out recourse to those direct and immediate  
interventions in economic life which are  
the certain stepping-stones to over-all con-  
trol. Apparently, the absence of enthu-  
siasm for a policy of freeing the interest-  
rate structure can be attributed to a de-  
sire to save on the carrying costs of the  
Federal debt and, in other circles, to a  
fear that a fall in the price of Government  
bonds would endanger the capital posi-  
tion of our banking institutions. Whatever  
the merits of the case, it should be un-  
derstood that current monetary policy  
forces the substitution of direct controls  
for the indirect measures of conventional  
central banking techniques.

Second, there is increasing evidence, I  
believe, that the Federal Government is  
prepared to re-examine our tax system, or  
at least to leave this task open for the  
House Ways and Means Committee. Such  
a re-examination is much needed, and it  
is to be hoped that some solution will be  
found to the thorny problem of raising  
revenues sufficient to finance the vastly in-  
creased scale of Government operations  
without impairing the incentive for invest-  
ment needed to achieve the kind of eco-  
nomic world about which the synopsized

report, as I see it, appears to be speaking.

It is not an easy matter to reconcile the  
1949 report with its immediate successor,  
appearing in January, 1950. In the latter  
we find an extension of a familiar pre-  
scription. This runs to the effect that  
economic stability can be achieved most  
effectively, under present conditions, by  
an economic policy which features a con-  
tinuation of farm price supports, veering  
to farm-income supports as soon as pos-  
sible, a budget which will be balanced  
some time but not necessarily now, a con-  
tinuation of controls over the money mar-  
kets and, so far as I can determine, no im-  
mediate adjustment of corporation tax  
rates, even though the report in question  
shows declining profits, by absolute  
amount and by rate, and declining busi-  
ness investment.

In short, there is a considerable way to  
go before we can truly say that we have  
an economic policy under which the en-  
gaging prospect of economic harmony, pic-  
tured in the 1949 report, can be achieved.  
This observer will be excused, please, if  
he does not stand up just yet to cheer the  
millennium.

R. J. SAULNIER  
Professor of Economics,  
Barnard College, Columbia University  
New York, N. Y.

**Praise**

**EDITOR:** When I was in college, I spent  
many happy hours glancing through all  
the Catholic magazines in the school li-  
brary. Because I cannot now afford such  
luxury, I have settled for a subscription  
to my favorite, *AMERICA*, which I read  
from cover to cover every week. Since I  
began this practice in July I can honestly  
say there has not been even one article  
which I have not enjoyed.

My *AMERICA* reading is usually accom-  
plished on the bus going to and from  
work, because a light magazine is much  
easier to handle than a book—particu-  
larly when I have to stand all the way.  
With my next increase in salary I hope  
to become an Associate.

I particularly want to compliment Moira  
Walsh for her very sane commentaries on  
the movies.

St. Louis, Mo. NELLENE ZEIS

**EDITOR:** A belated word of praise for  
Father Masse's article on the pension  
whirl (AM. 1/7/50). It was as good as  
anything I heard at the American Eco-  
nomic Association's panel on pensions dur-  
ing Christmas week in New York.

JOSEPH M. BECKER, S. J.  
Washington, D. C.

**EDITOR:** Congratulations to you and Mr.  
Igoe on his aptly named article, "How  
Broadway fares in London Town," in the  
January 14 issue. To echo the adjective  
in the Henry James' phrase which Mr.  
Igoe quotes—"civilized consciousness"—  
this is distinctly civilized writing.

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